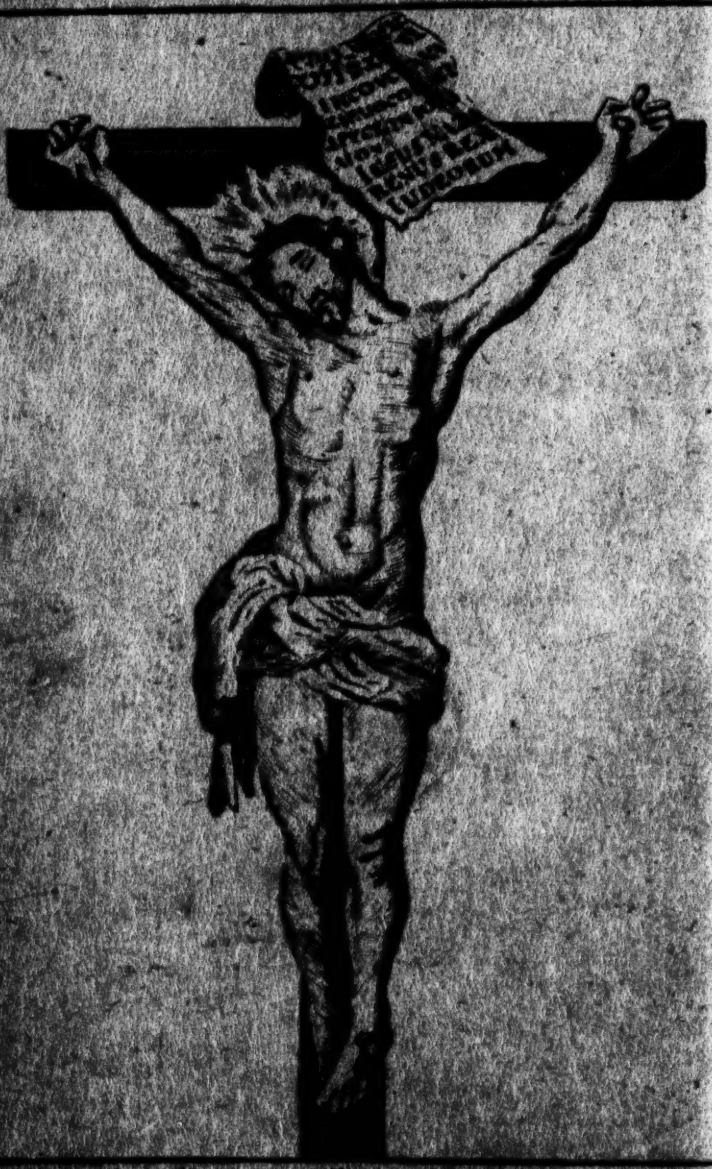
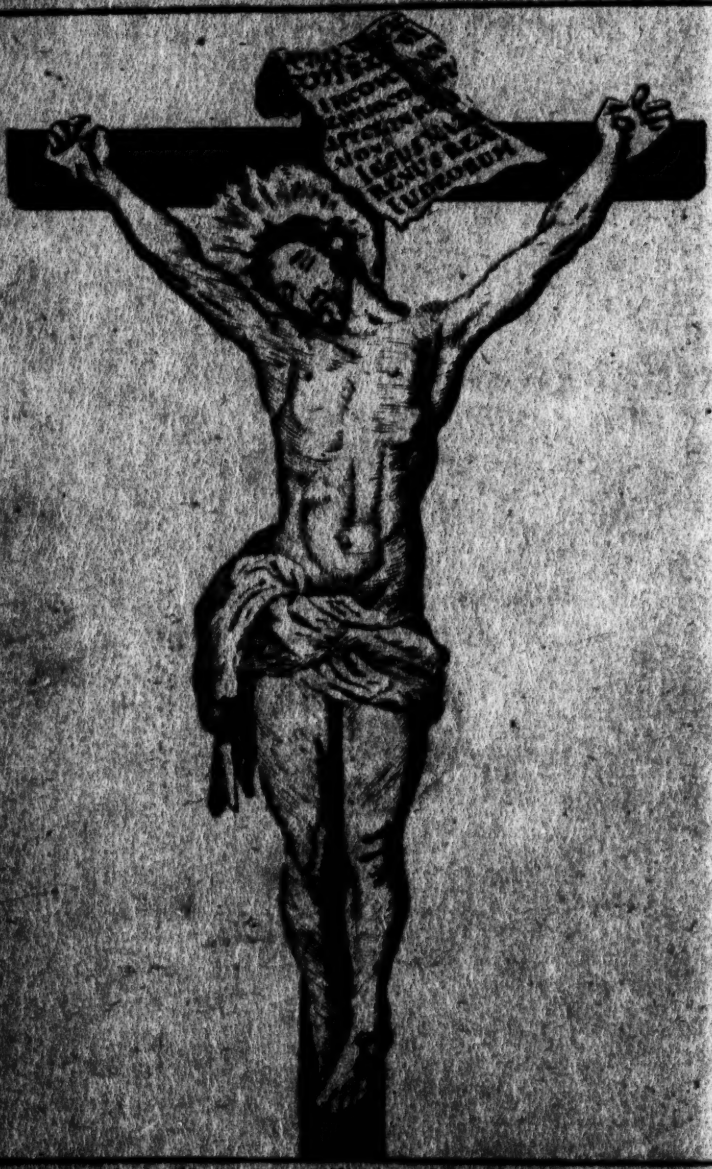
I determined not to know any thing among you, save Jesus Christ and him Crucified. 1 Cor: 2. 2



Feed my sheep. Jesus saith to Simon Peter, Simon, Son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Lambs. St John 21. 15

T. Stothard fe

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A GUIDE to the ALTAR:

BEING A

PREPARATION

TO A

Worthy Receiving

THE

HOLY SACRAMENT

OF THE

Lord's-Supper.

Conſiſting of

Meditations, Hymns and Prayers, for Morning and Evening, for every Day of the Week; with Devotions Before, At, and After Receiving the Bleſſed Sacrament.

To which is Prefix'd,

A Large PREFACE, ſhewing the Neceſſity of Receiving the Holy Sacrament.

By WILLIAM SWORDER, Vicar of *Great-Sampford*, and *Hempſted* in *Eſſex*.

This do in remembrance of me. S. Luke xxii. 19.

Let a Man examine himſelf, and ſo let him Eat of that Bread, and Drink of that Cup. 1 Cor. xi. 28.

LONDON:

Printed for ANNE SPEED, at the Three Crowns, in *Exchange-Alley* in *Cornhill*, MDCCIX.


BRITISH MUSEUM

TO THE

Right Honourable

AND

Right Reverend Father in God,

HENRY,

Lord Biſhop of *LONDON*:

Dean of the Royal Chappel,

AND

One of the Lords of Her Majeſty's moſt Honourable Privy Council.

My LORD,

I Do not preſume to lay theſe *Papers* at your LORDSHIP's Feet, out of any Thoughts I have that they *deſerve*, but a Conſciouſneſs that they really *need* ſo great a Patronage. Were the Deſign of them as well pur-

ſu'd, as it is good in it ſelf, and in my ſincere Intention, I ſhould not Bluſh to ask your *LORDSHIP*'s Protection of them: But as I am conſcious to my ſelf, that I have not done Juſtice to this Sublime and Excellent Subject, ſo I do, in all Humility beg your *LORDSHIP*'s Pardon for the Boldneſs of this *DEDICATION.*

There is, my *LORD*, one thing more that I ought to Apologize for; and that is, That when there are ſo many Admirable Books already on this Subject, I ſhould thruſt theſe my *weak* Thoughts abroad into the World. In Anſwer to which I have Two Things to ſay in my Excuſe, which I hope may plead my Pardon with all unprejudic'd Readers.

The One is, That (in my Humble Opinion) of the many Excellent Treatiſes of this kind, there are very few (if any) that are fitted for every

very one's Uſe. *Some* are too Lofty and Seraphic for the Uſe of *meer Penitents*, or even of thoſe who have made ſome conſiderable Advances in Piety: And *Some* again run as much the other way, and are Calculated only for thoſe who are juſt *entring* upon a *Religious Courſe*, and are not Elevated enough to expreſs the Warm and Lively Thoughts of thoſe *devouter Souls*, whoſe *Converſations are* already *in Heaven*. But in *this*, which I Humbly ſubmit to your *LORDSHIP*'s Cenſure, I have endeavour'd (with what Succeſs is not for me to Judge) to avoid both theſe Rocks, and to fit it for a more general Uſe.

The other is, That *Old Books*, however Excellent and Uſeful in themſelves, are in this Fancifull Age, generally thrown aſide like *Old Cloaths*, and *New* ones, tho' perhaps, much inferiour to the *Old*, are entertain'd and made uſe of: So that I am not

without ſome Hopes, that the following MEDITATIONS may not be altogether Unſerviceable to the *raiſing the Devotion* of thoſe into whoſe Hands they ſhall come, tho' they may not be ſo artfully Compos'd as ſome that have been in Print many Years ago. And as it is high time for us to do all that lies in our Power to retrieve the *Spirit* and *Life* of Religion and Piety, which are now faln under too viſible a Decay; ſo I ſhall be heartily glad, if what I here offer to the Public, under the Umbrage of your *LORDSHIP's* Venerable Name, may in the leaſt Contribute to ſo Glorious a Work. And it will be a farther Addition to my Joy and Satisfaction, if my *well meant* Endeavours towards ſo Excellent an End, ſhall meet with your *LORDSHIP's* (either gracious Acceptance, or) favourable Cenſure.

My

My LORD,

I ſhall give your *LORDSHIP* no further Trouble; but ſhall put an end to this Addreſs, with only adding my moſt Hearty Prayers to Almighty God, that he would long, long continue your *LORDSHIP* a *Bleſſing* to his *Church*, and to this *Dioces* in particular, an *Ornament* to *Religion*, an *Honour* to your Sacred *Order*, and the *Glory* of that *Noble Family* of which you are Deſcended: This, *My LORD*, is the Hearty Prayer of your CLERGY in general, and more eſpecially of

(My LORD,)

Your LORDSHIP's

Moſt Dutifull, Moſt Obliged,

And Moſt Humble SERVANT

Wm. SWORDER.

24 OC 62

THE PREFACE,

SHEWING

The Neceſſity of Receiving the *HOLY-SACRAMENT.*

AS *of all the Duties Enjoyn'd us in the Goſpel, there is none of a more great and general Concern, none from whence greater Advantages accrue to us, than that of a Frequent Communion in the* Holy Sacrament of the Lord's Supper; *ſo there is hardly any that, in theſe our Days, is grown into ſo General a Contempt and Diſuſe. 'Tis laid aſide by ſome, as an uſeleſs and unprofitable Ceremony; and by others who pretend to a greater Niceneſs and Scrupuloſity of Conſcience, 'tis abſtain'd from as an Inſtitution too Danger-*

ous to be meddled with, and any Pitiful Shifts, and poor and mean Pretences ſhall ſerve to Juſtify them in their Refuſal to Partake of it.

To this Neglect of this Holy Inſtitution, is owing in a great Meaſure, that Torrent of Vice and Immorality, that Deluge of Impiety and Profaneneſs that has over Spread the Nation. For did but all that Profeſs them ſelves Chriſtians, *with any tolerable Degrees of Reverence and Devotion, frequent this Holy Sacrament, I am fully Perſuaded it would be Impoſſible for them to break through ſo vaſt Obligations to Piety and Vertue as it layes upon them, and Arrive at that height of Wickedneſs, they too generally do by the Careleſs and Profane Neglect of theſe Sacred Myſteries.*

For, not now to Reflect on that Grace and Aſſiſtance of God's Holy Spirit, (*to enable us to Reſiſt Temptations to Sin,* and walk in all the Commandments of God Blameleſs,) *conveyed to us in this Holy Ordinance; I ſay, not to inſiſt upon this,*

this, even the Occaſions it gives us to Reflect upon the Infinite Love of God, in ſending his Son to Die for our Redemption, and to think of our ways, *and call to mind our paſt Sins and the Enormous Guilt and Demerit of them; cannot but lay a very conſiderable Reſtraint upon us, and very much Check us in an evil Courſe, and be a very prevalent Perſuaſive to an amendment of our Life.*

For who can Seriouſly Reflect on that Incomprehenſible Love of God *to us, his Miſerable, Wretched and Sinfull Creatures, (which Reflection is a neceſſary Attendant of this* Solemn *Ordinance,) but he muſt be mightily moved and affected thereby; Vehemently enclin'd, and forcibly drawn by theſe endearing* Cords of a Man; *and* Bands of Love, *to ſuch an ardent reciprocal Affection, as can no way be expreſſed but by* Keeping God's Commandments? *Again, who can Commemorate the bitter* Death *and* Paſſion *of the Eternal* Son *of* God *which is repreſented in this* Sacrament *by the Breaking of the Bread, and*

Pouring

Pouring forth the Wine, the Sacred Symbols of his Body Broken and his Blood Shed for the Sins of the World, but he muſt be thereby convinc'd of the Infinite Guilt and Demerit of his Sins (which his Preparation for this Sacrament gives him an Opportunity of calling to Rememberance) *in that, nothing but* the Blood of the Son of God *could Waſh them away, no meaner Sacrifice would be accepted of God as an Atonement and Expiation for them, than that of the Eternal* Word made Fleſh? *And who can dare to go on ſtill in his Sins when he coolly conſiders that they are ſo Highly Offenſive to the dread Majeſty of God, of ſo Heinous a Nature, ſo Monſtrous a Guilt, ſo Frightfull an Enormity.*

But it is not my preſent Deſign to Enlarge on this Subject, nor ſhall I pretend within the Limits of a Preface *to give a diſtinct Anſwer to the many and various Pretences upon which Men ſeek to juſtify themſelves in their Neglect (not to ſay Contempt) of this Sacrament. The moſt Material ones, I have in ſome Meaſure*

Prevented

Prevented in the two first of the following Meditations; and I may hereafter, (perhaps) afford them a more Particular Consideration in a just Discourse on that Subject.

In the mean time, let me Intreat all those who, either by means of a Negligent Indevotion, or needless Scruple of Conscience are kept back from this Sacrament, and either totally Abstain from it, or at least do Receive it but very Seldom, Seriously to weigh these few things in their Minds, viz.

1. *How they will answer to God and their own Consicience the Breach and Violation of a positive Command of Christ. I think no Man that professeth himself a Christian, will so openly contradict his Profession, as to say, that the Commands of Christ do not bind us to Obedience, as much as any of the Laws, either of Natural, or Reveal'd Religion. That they do so every one that calls himself a Christian will readily grant. Now one of Christ's Commands is that we* do this in Remembrance

brance of him. *This Commandment he gave to his Disciples, that they should do as they had seen him then do before them,* i. e. take Bread, *and* Bless *it, and* Break it, *and* give it: *And if the Apostles the first Ministers of Christianity, were Obliged by this Command of Christ thus to* take Bread, *and* Bless it *and* Break it, *and* give it, *it must necessarily follow that it was as much the Duty of those under their Care, that is, the whole Congregation of Christians which together with them Worship'd God and Christ, to receive that Bread (which the Apostles were to* take, Bless, Break, and Give) in Rememberance of *him. And so likewise of* the Cup. *And that this was no Temporary Precept, but of Perpetual Obligation, and to last as long as there were Ministers to give, and People to receive this Holy Sacrament, is very plain from the Reason of the Command*; Do this, *Says our Lord, in* REMEMBRANCE *of* ME; *this Sacred Action, we see, was design'd for a Memorial of our Lord, or as our* Church Catechism

S. Luke 22. 19.

techiſm *Excellently expreſſes it*, For a continual Remembrance of the Sacrifice of the Death of Chriſt and of the Benefits which we receive thereby. *So long as Chriſt is in Heaven, and we upon Earth, ſo long we are Obliged to Remember him in this Manner; according to that of* St. *Paul*, As often as ye Eat this Bread, and Drink this Cup, ye do ſhew forth the Lord's Death, *(or ſhew ye forth the Lord's Death)* till he come. *From which words it is ſo plain as nothing can be Plainer, that to* Remember, *or* ſhew forth *Chriſt* Death, *in this manner is a Perpetual Duty to the end of the World, to* his *Second* coming: *And if it be our Duty* thus *to Remember Chriſt, and ſhew forth his Death, I am much Miſtaken, if we are not the better Chriſtians, the oftner we do ſo, in as much as in ſo doing we fulfill this Command of our Lord and Saviour. Now if this be, as we ſee it is, the Command of our Lord Chriſt, and if his Commands Oblige us to Obedience; What Authority has any one, that Profeſſes Chriſti-*

1 Cor. 11. 26.

anity,

anity, to diſpenſe with himſelf for the Non-Obſervance of this Command? Or how ſhall he be able to anſwer for the breach of of it at the Judgment Seat of Chriſt, before which we muſt, *one Day*, all appear? *Or where do we meet with, in the whole New Teſtament, any of the leaſt Intimation that* any thing *can excuſe us from our Obedience to this Command of our Lord? There is but one only Place in the whole Canon of Scripture, that ſo much as takes notice of that Preparation that is requiſite for the Receiving theſe Holy Myſteries, and the danger of* Receiving Unworthily, *and yet even there, there is not the leaſt Tittle, that can with any fair Conſtruction be conceived to leave us, in* any Caſe, *at Liberty to Receive, or not Receive. For tho' the occaſion of the Apoſtles Diſcourſe in that Place, was ſo Notorious a profanation of that Sacred Ordinance as was, (perhaps) never heard of in any Church ſince that time (for they Gluttoniz'd in their Feaſts of Charity and came* Drunk *to the Lord's Supper;) yet even*

1 Cor. 11. 27, 29.

Ibid. 21.

even in this Caſe, (tho' this were ſo horrible an abuſe of this Sacred Inſtitution) we ſee the Apoſtle, does not ſay that therefore they had better not Receive at all, but, Let a man Examine himſelf, and ſo let him Eat of that Bread, and Drink of that Cup. Let a Man Examine himſelf, *i. e.* conſider well with himſelf what a Sacred Action he is going about, and what Behaviour becomes him when he is Celebrating this Sacrament Inſtituted by our Lord in Memorial of his Body and Blood, that is, of his Death and Paſſion; And if heretofore he hath been Guilty of any Diſorder and Irreverence (ſuch as the *Apoſtle* here taxeth them withall) let him cenſure and *judge himſelf* for it, be ſenſible of, and ſorry for his Faults; and be carefull to avoid it for the future; and having thus *Examined himſelf, let him Eat of that Bread,* &c. *From whence, I think, we may reaſonably conclude, that 'tis the having Unworthily Received this Hol*

Ibid. 28.

See Arch-Biſhop Tillotſon Vol. 3. Ser. 7. p. 293.

Ibid. 31.

Holy Sacrament, is no Bar to our Receiving another time, with greater Reverence; ſo nothing can excuſe us from ſo Receiving when an opportunity is offer'd: But every ſuch Neglect is an open and manifeſt Breach and Violation of a Poſitive and Expreſs Command of our Lord's. And if it be ſo, it ought Seriouſly to be Conſider'd whether every ſuch Act of Diſobedience, be not in reality a Damnable Sin. And it ought further to be Conſidered.

2. *That there is ſomething Remarkable in the Time when, and the Circumſtances with which this Commandment was given us by our Lord, which if it do not enhance the Obligation of it, yet at leaſt it ought to be a great Endearment of it to all Devout Chriſtians, and make them very carefull of the Obſervation of it. For this was indeed the Laſt and Dying Command of our Deareſt Lord, who* the ſame Night in which he was Betrayed took Bread; and when he had given thanks, he Brake it, &c. *He was now going to part from his Diſciples, and to do for them the moſt that ever was done for*

Ibid. 23, 24. &c.

for the dearest Friend. For as he tells them, Greater Love than this hath no Man, that he lay down his Life for his Friend. *This he was now going to do for them, and* all that through them should Believe on his Name: *To lay down his Life, as an Offering, a full, perfect and sufficient Sacrifice for the Sins of Men, and by his Death to purchase for them everlasting Salvation; and now that he was Parting from them, and going to do all this for them, he Commands them this Particular thing, to be Observed by them, and all that come after them, even* till he come *again to Judge the World, viz. That in* Remembrance of him *who had done these great things for them, they would* take *and* Bless Bread *and* Wine, *and* Eat *and* Drink *them for his Sake, in Testimony of their grateful sense of his Love to them. Now all Men ever used to look upon it, as the surest Evidence of Sincere Love to a Dead Friend, if they Religiously fulfill'd his Dying Request; and 'twas ever accounted an Inhumane thing, and Censured as Barbarous* John 15. 13.

and

and Unnatural, not to fulfill the Will of the Dead, tho' in things oftentimes, very difficult to be Performed, and of very little, or Perhaps no Imaginable Advantage to any one Living. And certainly if we have any Love for our Blessed Saviour, any gratefull sense of his Infinite Love to us, if we have any thing of Ingenuity or even Humanity in us, it must be a mighty Endearment of this Duty, a great Incentive to our Diligence in the Performance of it, to consider that it was the Last and Dying Command of the greatest Friend we ever had, or can possibly have. And that Man is most Notoriously Guilty of the vilest and most abominable Hypocrisy, and the most Frontless Impudence, that dares Pretend to the Love of our Lord Jesus, and yet Lives in a constant and wilfull Neglect of this Holy Institution. For how can he pretend to Love him when he keeps not his Commandments, but is utterly Insensible of this his Last Command, and those endearing Circumstances wherewith it was given: Nay, the Neglect of this Sacred Ordinance, is in some Sort,

John 14. 15.

rt, a Renouncing our Chriſtanity, or at ſt it is an open Refuſal of Profeſſing it in at manner in which our Lord has ordain- we ſhould. For,

3. *This is in a manner the* Peculiar ommand *of the* Author *and Founder of r Religion, and* the only proper Act of riſtian Worſhip which he has Or- ined. *All the other Parts of Worſhip e common to us, and all that make any rofeſſion of Worſhipping God. As to de- nd to Particular Inſtances; To meet to- her in Public for the Service of God; to efeſs our Sins, and implore God's Mercy the Pardon of them; to Supplicate him the Bleſſings of this Life and another; deprecate his Wrath and Petition him for Removal of the Calamities we at any time ffer; to return him Thanks and Praiſes Bleſſings received; and to wait upon him Inſtructions and Admonitions, about r Moral Duty; Theſe are Duties not rform'd by us alone, but by the very ws and Turks. All that acknowledge the ue God, pay him this Homage as well as . But to meet together at* the Table of

of the Lord, *and there joyn in a grateful Commemoration* of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby, *this is an Act of Worship* Peculiarly Christian, *and a Duty Incumbent on us only* as Christians, *the Disciples and Followers of the Blessed Jesus; and enjoyn'd us by our Lord as for several other most excellent Ends, so more especially to make a Public Profession that we are his Disciples and Servants, and own and acknowledge him to be* our Lord, *and Master*, and God; *that we are entirely Dedicated and Devoted to his Service, and resolve to persevere to the Death in the Profession and Practice of his Religion. This therefore is manifestly the* most, *if not the* only Proper *Act of* Christian *Worship, and the Distinguishing Body and Cognizance of our Profession. And tho' in all the other Acts of Divine Worship, we do truly Worship* the Great God and our Saviour; *yet it cannot be said that we Worship him* as Christians *(in contra-distinction from other Religions) unless we Worship him also by presenting*

ur ſelves at his Holy Table, and receiving hoſe Sacred Myſteries; which is an Ex-reſſion of Duty that he has made peculiar o his own Religion. And for this Rea-ſon, no doubt, it was, that in the Earlieſt Age of the Church, (when Men had more Zeal, and fewer Scruples about their Duty) his Holy Sacrament was adminiſter'd and received every time they Aſſembled together for God's Worſhip; and was look'd upon as a conſtant and ſtated Part of the Service of the Church; as is moſt Notoriouſly Evident from the Acts of the Apoſtles, *in which we hardly ever meet with any Publick Aſſembly for God's Worſhip, but* Breaking of Bread, *that is Receiving the Lord's Supper made up a part of the Solemnity: And there was then no ſuch thing heard of, as joyning in the Prayers, and Running away from the Sacrament, as the Practice of* the moſt *is in theſe Days; but all that came to offer up their Prayers and Praiſes unto God, did alſo joyn together in the Celebration of this Holy Feaſt. And ſurely this Conſideration duly weigh'd muſt be of mighty force to Perſuade us not to be neg-*

lectfull

leſſfull of this Duty; which is ſo Peculiar *to us* as Chriſtians; *and the only proper Expreſſion (that our Lord has ordain'd) of our belief in a Crucified* Saviour. *And it ought ſeriouſly and ſadly to be Conſider'd by all thoſe that abſtain from this Sacrament, that our Lord has declared that*

Mat. 10. 32. whoſoever ſhall deny *him* before Men, him will *he* alſo deny before his Father which is in Heaven: *Or as 'tis Expreſſed in* St. Mark's *Goſpel, that* whoſoever

Mark 8. 38. ſhall be aſham'd of *him*, and of *his* Words, in this Adulterous and Sinfull Generation, of him alſo ſhall the Son of Man be Aſhamed, when he Cometh in the Glory of his Father, with the Holy Angels. *In that Dreadfull and Terrible Day, we ſhall all be glad to be own'd by Chriſt: But if we are now* Aſhamed of him, *and ſo far* deny *him as to Refuſe to make a Public Profeſſion of his Religion in that Holy Ordinance which he has Inſtituted for that Purpoſe, we have his Word for it, that* he will

ill be asham'd of us, and deny us be-
ore his Father which is in Heaven.

4. *It will add some Weight to the form-*
r Consideration, if we reflect more parti-
ularly on the great End for which this
acrament was Ordain'd. *And that*
as, according to St. Paul, *to* shew forth
he Lord's Death, *or in our Savi-*
ur's own Words, in REMEM-
RANCE of him. *The great End*
nd Design of this Solemn Ordinance is to
ommemorate the Sufferings *and* Death
f our *Dearest* Lord, and the Benefits
hich we Receive thereby, and Pub-
cly *to profess our gratefull Sense of that*
s Inestimable Love, and Infinite Good-
ss and Loving-kindness. And can we
ofess our selves Christians, and not think
r selves Indispensably oblig'd to take all
ctasions that are offer'd us of doing this
Remembrance of him? *Does not*
s unspeakable Love to us in Humbling
imself to the Death, even the Death
f the Cross *for our Redemption, de-*
rve to be most thankfully Remember'd by
s? And can we do this in any better way,

than as he himself has Commanded us? This *is the* only Solemn way *that he has appointed for our gratefull Commemoration of all the wonders of his Love.* Thus *has he Commanded us to* Remember *him, and* thank *him, for his Inexpressible Favours. And is it not fit that we should express our* thankfull Remembrance *of him in his* own *Way? Or, do we think that he will accept us, when we rather chuse to do it in Methods of our own devising? Certainly we must have very mean and low Apprehensions, both of his* Love *to us, and of our* Duty *to him, if we refuse to comply with so Reasonable, so easie a Command. Had he Commanded us some great Thing that had been extremely* Difficult *and almost* Impossible *for us to perform; yet every one that profest himself a* Christian *and did really believe that he has done all these kind Things for us, could not but acknowledge himself oblig'd in* Duty *and* Gratitude *to have done it. How much more* perverse *then, is our* Disobedience, *how much more* horrible *our* Ingratitude, *if when*

hen he has only Commanded us to do this
Remembrance of him, we deny him
his Easie Expression of our unfeigned
Gratitude?

I might urge several other Arguments.
or the perswading Men to a frequent Par-
icipation of this Holy Sacrament, from
he several Topics of Gratitude, Duty,
nd Interest: But besides that it would
ell this PREFACE to too un-
easonable a bulk, these which I have al-
eady urged, appear to me of so much
Weight and Force, that I can hardly think
possible for Men to withstand their Con-
iction, when they seriously and impartial-
Consider them.

But to render (if it be possible) the
oregoing Considerations the more Effec-
ual and Perswasive, I will make a yet closer
pplication of what is contain'd more dis-
rsedly in the former Arguments, in a few
Words.

5. Let us Remember then, that as we
Profess our selves Christians, so we thereby
Profess to Build all our hopes of Eternal
alvation on that Satisfaction which our

Lord has made to the Juſtice of God by laying down his Life for the Sins of the World. This we not only Profeſs, but really believe, if we are Chriſtians indeed. *But conſider; upon what Terms muſt we lay claim to the benefits of that meritorious Sacrifice? Why if we may believe our Lord (the God of Truth) we can no way Entitle our ſelves to the benefits of his Death, but by a* faithfull, *conſtant and univerſal Obedience to his Commandments. For when he had told his Diſciples, (and in them, us) in the before-cited place,* Greater Love hath no Man than this, that he lay down his Life for his Friend; *he Immediately adds in the next Verſe,* ye are my Friends, if ye do whatſoever I Command you. *From which Words 'tis evident at the firſt glance that nothing can ſo Recommend us to the favour of our Lord, as to give us any Title to the benefits of his Death, and that Eternal Salvation which he has purchaſed for us, but the Faithfull Performance of* whatſoever he has Commanded us. *And is it not,*

Joh. 15. 14.

(as

(*as we have seen*) *the Commandment of our Lord, that we ſhould thankfully Remember his Sufferings and Death in the Holy Sacrament? Nay, was it not his Laſt and Dying Command that we ſhould* do this in Remembrance of him? *And can we then think our ſelves at liberty whether we do it or no? Can we call our ſelves* his Friends, *and hope to be own'd by him as ſuch, when we willfully abſtain from the Holy Sacrament, and refuſe to Commemorate his infinite Love in Dying for us? One would think it Impoſſible for Men to Reconcile their large Hopes and confident Expectations of Heaven and Happineſs with their Perverſe Diſobedience to our Saviour's Commands. 'Tis our Obedience to his Holy Commandments (the genuine Fruit of a lively Faith) that can only aſſure us of his Favour, and ſecure our Title to the benefit of what he has done and ſuffer'd for us: And if we deny him that Obedience, we diſclaim our Relation to him, we incur his Diſpleaſure, and we forfeit our Hopes of Everlaſting Life and Glory.*

He *Commands to come and Feast at his Table, to Remember with the most Enflam'd Affections of a* thankfull *Heart, the many bitter things he endur'd on our account, to redeem us from Eternal Misery, and purchase for us a Glorious Immortality; this Command he gave us* in the Night in which he was Betray'd, *when he was then going to Die for us. And can we think that he sets so light a value on* this *Command which he gave (as it were) with his last Breath, as that he will more easily excuse the Breach of* it *than of any other? I know not how it is that Men satisfy themselves in a continued Neglect of this Sacred Ordinance: But sure I am, there will come a time, when they shall be sadly Convinc'd, (and that, perhaps, too late) of the amazing Danger of this Neglect. Men may now Invent plausible Excuses of their* Unworthiness, *or the* fear of Damnation, *or the like, for their absenting themselves; but there will come a time when they shall be convinced to their unspeakable Horrour and Confusion, that* God will not be Mocked;

ed; *that thoſe* feigned Excuſes *will not be* accepted and allow'd before God. *They are afraid, they ſay, that they are not* fit *to Receive, and that they ſhall* Receive Unworthily, *and ſo be* guilty of the Body and Blood of the Lord, *and* Eat and Drink their own Damnation. *But theſe are, in very deed, but vain Pretences, idle and impertinent Excuſes. For conſider, Fond Men! Are you afraid of Damnation when you do your Duty, and receive the Holy Sacrament in* Obedience *to your* Saviour's Command *(tho' you ſhould not Receive it with all that Reverence and Devotion which becomes the Partakers of thoſe Sacred Myſteries;) Are you afraid (I ſay) of Damnation when you do this, and are you not* much more *afraid of it, when by abſenting your ſelves from this Holy Ordinance, you break a plain and poſſitive Command of Chriſt which obliges your Conſcience under the Penalty of Eternal Damnation? Conſider ſeriouſly with your ſelves whether of the two ſhews a* greater reſpect *to the Command of our Lord, either* to

do *as he has* Commanded *you, and in* Obedience *to him receive the Sacrament, (tho' you ſhould do it with much lower degrees of Devotion and Gratitude than ſo Sacred an Ordinance requires;) or totally to* abſtain *from the Holy* Sacrament, *and under* pretence *of* Duty, *break his Commandment? Far be it from us to think that our Lord ſhould inſtitute this Holy Feaſt* for a ſnare to our Souls, *as it muſt neceſſarily be, if there were ſo much danger in Receiving as ſome Men pretend to believe there is. No; we may aſſure our ſelves, that if in* Obedience *to our Saviour's Command we approach his Holy Table, with the* beſt Preparation *we are* able *to* make, *and uſe our* beſt Endeavours *to* perform *thoſe Holy* Vows *and* Reſolutions *we make there, he will* graciouſly accept *us, and* pardon *our manifold* Defects, *and unavoidable* Infirmities: *But if upon theſe (or indeed any other)* Pretences, *we abſtain from this Holy Sacrament, we are guilty of an open* Violation *of our Lord's* Command, *from our* Obedience

to

o which nothing can Excuſe *us. Can e think that our Lord has as little re- ard to his own Commands as we our lves have? Do we expect Salvation ithout the* Love *of* God *and our* Savi- ur? *Or can we* pretend *to* Love *them, hen we* refuſe *to* Obey *their Com- ands?* If ye Love me, *ſays our Sa- iour*, keep my Commandments. *his is the only Teſt of our Love to our edeemer; and if we pretend to Love im, and yet refuſe or neglect to* do *as e has Commanded us* in Remembrance f him, *we are* Liars, and the Truth is ot in us. *We may, indeed, too eaſily ut the Cheat upon our ſelves, and Lull r Conſciences aſleep with the vain hopes f being Excuſed upon the account of r groundleſs and unreaſonable Scruples; e may fancy to our ſelves that we are onderfully* Religious *whilſt we are a- aid of* doing *our* Duty, *and* break od's Commandments *for* fear *of* Of- nding *him; but we muſt not expect us to impoſe upon God, neither muſt we agine that he will Accept and Reward*

us

us, whilſt we are Diſobedient to his Com-
mands. He hath told us tha
1 Sam. 15. 22. to Obey is better than Sa-
crifices, and to Hearken tha
the Fat of Rams. *Our* Obedience *h*
Expects and not Excuſes; *the* Love *o*
our Hearts, *and the* Obedience *of ou*
Lives, theſe *are the acceptable Sacrifice*
in his ſight.

To ſpeak all in one Word, It was eve
held as an undoubted Truth, That it
a greater Sin wholly to omit the Perfor-
mance of a known Duty, than it is t
Perform it as well as we can, tho' wit
much Unworthineſs. From whence
will neceſſarily follow that tho' he that re-
ceives the Sacrament Unworthily *do*
Ill, *yet he that receiveth not at all do*
Worſe: *And tho' he that receives Un-*
worthily, Eateth and Drinketh Dam-
nation to himſelf, *yet he that abſtain*
from it is ſo far from mending the Mat-
ter, that by ſo doing he increaſes *h*
Damnation. *So that upon the whol*
Matter, there is no reaſon that Me
ſhould be afraid of doing their Duty, a

ſcared from the Sacrament on the core of their Unworthineſs. All that reaſonable in this Caſe, is, that being nſible of the great Danger of Unwor- y Receiving, and the greater Sin and anger too of not Receiving at all, they ould neither omit the doing of it (for at would be a plain Tranſgreſſion of our eviour's Command) nor yet be careleſs the Performance of it; but endeavour fit themſelves as well as they are able r ſo ſacred an Ordinance: And when ey have done this, they never need doubt t that God will graciouſly accept this eir bounden Duty and Service, not eighing *their* Merits, but pardoning eir Offences, *and will* grant *them* ſo to at the Fleſh of his dear Son *Jeſus hriſt*, and to Drink his Blood, that eir ſinfull Bodies being made clean y his Body, and *their* Souls waſhed his moſt precious Blood, *they* ſhall vermore dwell in him, and he in em.

Having thus far, preſſed the Neceſſity a frequent [Communion in this Holy Sacrament

Sacrament, and tho' not directly An*ſwer'd, yet, I hope ſufficiently* Prevente*the Objections and Scruples of Non-com**municants: It only remains that I giv**ſome account of the* Devotions, *contain**in the following Manual, preparatory t**the Receiving thoſe Venerable Myſteries* *The Method of* which *(after the tw**firſt Meditations,* &c. *grounded on th**Churches* Exhortations when warnin*is to be given of the* Communion) *taken from the laſt Anſwer in the mo**admirable Catechiſm of our Church, whe**we are taught, in Conformity to the Hol**Scriptures, that it* is required of the*who come to the* Lord's Supper, T*examine themſelves 1ſt.* whether the*Repent them truly of their forme*Sins, 2*nd.* ſtedfaſtly purpoſing to lea*a new Life,* 3*d.* have a lively Faith i*God's Mercy thro' Chriſt,* 4*th.* wit*a thankful remembrance of his Deat*and* 5*th.* be in Charity with all Me*Theſe being the neceſſary Qualifications* *a* Worthy Communicant, *I have ende**voured, in the five following* Meditati*ons*

s, *to* raiſe *in the Devout Chriſtian* ſe Affections *which are proper to thoſe* eral Graces; *to* expreſs *them in the* ymns; *and (generally) to* beg *of God* increaſe *and continuance of them in the* ayers *following.*

The reſt *of the* Meditations *(to* Satury*) are upon Subjects highly neceſſary* our Conſideration *at all Seaſons, and* re eſpecially *before and at the Holy Sa-* ment, viz. *the moſt Remarkable Paſ-* es *of our Bleſſed Saviour's Life and* eath, &c. *and theſe alſo are accompa-* ed *with ſuitable* Hymns *and* Prayers.

The other *two* Meditations, &c. *are* h *as I thought moſt proper to be uſed* that time, *when we are more immedi-* ly *approaching the Holy Table.*

In *the Devotions* at *the Sacrament, as* have not affected too great a length, *ſo* have added alſo ſome ſhort Ejaculations, the uſe *of thoſe that Communicate in* untry-Churches, *were there are gene-* lly too few Communicants, *and conſe-* ently *there cannot be time for thoſe* rger Devotions.

In

In the whole, as I have not been over Scrupulous of using (on fit occaſions) the Senſe, and ſometimes the Words of others that have gone before me on this Subject; ſo I have diſtinguiſhed what is thus borrowed from others by Inverted Comma's *as an acknowledgment that it is not my own.*

And as the only Motive of Writing and Publiſhing theſe Papers, was no other than an hearty deſire of promoting Piety and Goodneſs, by aſſiſting the Devotions of well-diſpoſed Chriſtians, and directing them in their Preparation for the Holy Sacrament; ſo, tho' it will ill become me to commend my own Performance, yet thus much I hope, I may be allow'd to ſay, That he who diligently obſerves the Directing Part of it, and conſcientiouſly performs the Devotional, will have no reaſon to doubt but that he will be an acceptable Gueſt at the Holy Table. And God grant that all into whoſe Hands it ſhall come, may make this Uſe of it.

I will add but one thing more, and that by way of Caution, viz. *That altho' be-*

cauſe

ſe our Church has (both wiſely and pi-ly) ſo order'd it, that there is generally full Weeks Notice given of the Cele-ation of this Sacrament, therefore I ve proportion'd theſe Devotions to the ne time; yet this ought to diſcourage no an, that conſtantly endeavours to lead good Life, from approaching the Holy ble upon any ſhorter Notice and leſs ſo-nn Preparation, For indeed, *to uſe the ords of a very great and od Man in this Caſe,* the beſt eparation for the Sacra-ent is the general care and deavour of a good Life; d he that is thus prepared ay Receive when an Opportunity is fer'd, tho' he had *(even)* no parti-lar fore-thought of that Oppor-nity: And I think, in that Caſe, ch a one ſhall do much better to eceive than to refrain; becauſe he habitually prepared for the Sa-ament, tho' he had no time to ake ſuch actual Preparation as he ſired. *But when there is Opportunity for*

Arch-Biſhop Tillotſon's Serm. Vol. III. p. 297.

for a more Solemn and actual Preparation then, *as he adds*, the greater that our actual Prepatation is, the better. For no Man can Examine himself too often, and understand the state of his Soul too well, and exercise Repentance, and renew the Resolutions of a good Life too frequently. And there is perhaps no fitter Opportunity for the doing of all this, than when we approach the Lord's Table, there to commemorate his Death, and to renew our Covenant with him to Live as becomes the *Gospel.*

Id. ibid. pag. 300.

24 Oct 62

Advertisement.

BY reason of the Author's great distance from *London*, some few Faults have escaped the Press, which do not much disturb the Sence, the *Reader* is therefore desired to Correct them himself.

A PREPARATION TO A Worthy Receiving OF THE HOLY SACRAMENT OF THE Lord's-Supper.

MONDAY MORNING's DEVOTIONS.

[*As soon as you Awake in the Morning, lift your Soul to God in these, or the like Ejaculations.*]

BLESSED art thou, O Lord, who enlightenest mine Eyes, that I Sleep not in Death.

I laid me down and slept; I awaked, for the Lord sustained me.

Lord, as thou hast awaked my Body from Sleep, so awaken my Soul from Sin; and enable

ble me ſo to walk before thee this Day, and all the Days of my Life, that when the laſt Trumpet ſhall awake me out of the Grave, I may riſe to the Life Immortal, through *Jeſus Chriſt*.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us. And lead us not into Temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

[*When you have dreſt your ſelf, retire into your Cloſet, or ſome private Apartment, and offer up into God your daily Sacrifice of Prayers and Praiſes; after which, turn to your Bible, and read over (attentively) the Hiſtory of the Inſtitution of the* Lord's Supper, *which you will find Recorded,* Matt. 26. 26, &c. Mar. 14. 22, &c. Luke 22. 19, 20. 1 Cor. 11. 23, 24, 25, 26. *And then read alſo the Second Invitatory Exhortation in the* Communion Service (*which the Miniſter is directed to uſe in caſe he ſhall ſee the People negligent to come to the Holy Communion;*) *Read it carefully, and conſider every part of it, as you read and meditate upon thoſe* Scriptures, *and that Exhortation, in ſome ſuch Expreſſions as theſe,* viz.]

THE

THE MEDITATION.

LOrd what is Man that thou art ſo mindful of him? Or the Son of Man that thou ſo regardeſt him? What was it that moved thee, moſt Merciful Jeſu, to ſo much Compaſſion towards Duſt and Aſhes; toward vile and ſinful Mankind; Mankind, That had ſo grievouſly provok'd thee by a continu'd Diſobedience to thy moſt Holy, Juſt, and Equitable Laws! What was it that moved thee to deſcend from above, from the Throne of thy Glory, to ſuffer that moſt painful and ignominious Death of the Croſs, to make an atonement for our Sins, and reconcile *US* miſerable and loſt Wretches to the offended Majeſty of Heaven? What, but the overflowings of thine Infinite Goodneſs? What, but the Tendereſt and Divineſt Love? Love that paſſeth Knowledge, that puzzles our Conceptions, and out-reaches all the Powers of Imagination! O the depth of the Riches of the Goodneſs of God! How excellent is thy loving-kindneſs O Lord; how great are the wonders of thy Mercy? What *ſhall* I render unto the Lord for this his ineſtimable Love? Or what *doth* the Lord require of me in return for this his unſpeakable Mercy, but that I ſhould *love him because he loved me*, and expreſs my *love* to him by *keeping his Commandments*? This eaſie Tribute of a grateful Heart,

is all that Jesus expects from me and all his redeemed Servants, in requital of all that he did and suffered for us. And to assist us in the payment of it, to enable us to do his will, and observe his Precepts, *the same Night in which he was betrayed*, he Instituted this Holy Sacrament, to be a standing memorial of the Sacrifice of his Death, by which alone we obtain Remission of our Sins; and to be a means of conveyance, and a pledge to assure us of that grace that is sufficient for us; to be the food and nourishment of our Souls to a spiritual and heavenly Life here, and a seal to confirm unto us the promise of the Inheritance of Eternal Life in the World to come. To this Heavenly Feast he has now invited me by his Minister, who *bids me in the Name of God, calls me in* Christ's *behalf, exhorts* me as I love my own *Salvation to be a partaker of this Holy Communion*, and *beseeches me for the Lord* Jesus Christ's *sake, that I will not refuse to come thereto, being so lovingly called and bidden by God himself.* Consider then, O my Soul, what a base and vile Ingratitude it would be, not to comply with so kind and gracious an Invitation; to absent thy self from that Holy Feast, which thy glorious Redeemer has Instituted in Commemoration of that inestimable Sacrifice, he once offered for thy Sins. How wilt thou be able to answer thy Neglect of so reasonable a Service? Or what can

an excuſe thy Diſobedience to thy Saviour's laſt
nd dying Command? How canſt thou pretend
o the love of Jeſus, without keeping his Com-
andments? *Ye are my friends*, ſays he, *if ye*
o whatſoever I command you. This is the only
ertain Teſt of our Love to our Redeemer,
nd he that ſays, he *loves him*, and is not obe-
ient to his Precepts, *is a Liar, and the truth is*
ot in him. 'Tis He that has commanded us,
nd that when he was going to lay down his
ife for us, to *do this in remembrance of him*;
o take and eat Bread and drink Wine in memory
his Body broken, and his Blood ſhed for our
edemption; to receive thoſe ſacred Symbols of
s Body and Blood, in teſtimony of our thank-
l remembrance of his Death and Paſſion, and
our reſolution to continue his Diſciples and
ervants, who has bought us at ſo ineſtimable a
rice. With what Face than can I call my ſelf
Chriſtian, if I neglect or refuſe to make this
ublic Profeſſion of my Obligations to Him?
o offer him this moſt truly Chriſtian Sacrifice
Praiſe and Thanksgiving? Or how can I
pect that He ſhould *confeſs me before his Fa-*
er which is in Heaven, if I will *not confeſs*
im before Men? What do I leſs than *deny the*
ord who bought me, when I withdraw my
lf from that Holy Feaſt, which of all the
arts of Religious Worſhip is the moſt proper-
and peculiarly Chriſtian? What do I but,

in effect, renounce my Baptiſm, when I wilfully abſtain from the Lord's Table, and refuſe to bind my ſelf anew, to the Performance of that Vow and Covenant I enter'd into, when I was Baptized, and which I have ſince ſo often and ſo notoriouſly broken? But far be it from thee, O my Soul, to ſhew ſo ſlight an Eſteem of the Love of thy Redeemer, ſo vile a Diſreſpect to the Words of thy dying Maſter and Saviour, ſo mean a regard of this great and ineſtimable Privilege! I will not, I cannot reſiſt ſuch Charms of Divine Love; Love, that has warmth enough in it to enkindle a Flame in the moſt Frozen and benummed Breaſt, to melt and ſoften the moſt flinty and obdurate Heart. I dare not be guilty of ſo contumelious a neglect of, and ſo perverſe a diſobedience to the *laſt* Command of my Lord and Saviour. I will not, I cannot (for ſhame) be ſo regardleſs of ſo invaluable a Privilege. I cannot but eſteem it my greateſt Honour and Happineſs to be admitted to feaſt with my Lord at his Holy Table; to eat of the *Bread* which *is the Communion of the Body* of Chriſt, and to drink of that *Cup of Bleſſing* which *is the Communion of the Blood of* Chriſt, and to be made partaker of the ineſtimable Benefits of his meritorious Death and Paſſion. Bleſſed Jeſus! I adore thy Goodneſs; I praiſe and magnify thy Holy Name, for all thy Mer-

cy and Loving-Kindneſs, O thou Lover of Souls. I bleſs thee, I worſhip thee, I glorify thee, I give thanks to thee for thy great Glory, O Lord, the only begotten Son, Jeſu Chriſt, thou that haſt taken away the Sins of the World by the Sacrifice of thy Death, and now inviteſt me to the ſacred Commemoration of that Sacrifice, offering to communicate to me thy Self, and all the Benefits of thy Paſſion. I come Merciful Lord: I accept thy gracious Invitation. Thou haſt ſaid, that *he that eateth thy Fleſh and drinketh thy Blood hath Eternal Life.* Behold the Servant of the Lord, be it unto me according to thy Word.

THE HYMN.

O *Lord our Governour, how excellent is thy Name in all the World: Thou that haſt ſet thy Glory above the Heavens.*

I will conſider the Heavens, even the work of thy fingers: the Moon and the Stars, which thou haſt ordained.

What is Man that thou art mindful of him: and the Son of Man that thou viſiteſt him?

Thou madeſt him lower than the Angels; to Crown him with glory and worſhip.

Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet.

Thou haſt ſent redemption unto thy People; and commanded thy covenant for ever.

Thou haſt forgiven the offence of thy People: and covered all their Sins.

Thou haſt taken away all thy diſpleaſure: and turned thy ſelf from thy wrathful indignation.

O Lord my God, great are thy wondrous works that thou haſt done: like as be alſo thy thoughts which are to us-ward, and yet there is no Man that ordereth them unto thee.

If I ſhould declare them and ſpeak of them: they ſhould be more than I am able to expreſs.

What reward then *ſhall I give unto the Lord for all the benefits that he hath done unto me,* and for all his favours to the Children of Men?

I will receive the Cup of Salvation: and call upon the name of the Lord.

Behold, O Lord, how that I am thy Servant, and the Son of thine handmaid: my tongue ſhall ſing of thy Righteouſneſs.

Thou ſhalt open my Lips, O Lord, and my mouth ſhall ſhew thy praiſe.

I will offer to thee the Sacrifice of Thankſgiving; and tell out thy Works with gladneſs.

I will pay my vows unto the Lord, in the ſight of all his people: in the Courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As

As it was in the beginning, is now, and ever hall be, world without End. *Amen.*

THE PRAYER.

O Moſt Gracious Lord God, who ſo tenderly lovedſt Mankind, as to ſend thy dear Son ut of thy Boſom to be a propitiation for the ins of the whole world, by ſuffering Death pon the Croſs; who made there (by his one blation of himſelf once offered) a full, per-ect and ſufficient Sacrifice, oblation and ſatis-action for the Sins of the whole world, and did ſtitute, and in his Holy Goſpel command us continue a perpetual memory of that his pre-ous Death, until his coming again; aſſuring (by his bleſſed Apoſtle St. *Paul*) that we ceiving the Creatures of Bread and Wine, ac-rding to his Holy Inſtitution, in remembrance his Death and Paſſion, ſhall be partakers of moſt bleſſed Body and Blood, and thereby otain Remiſſion of our Sins, and all the Be-fits of his Sufferings: Hear me, O merciful ather, I moſt humbly beſeech thee, and im-int on my Soul ſo grateful a ſenſe of the Love my Saviour towards me the unworthieſt of s Servants, and ſo great a regard to the aw-l Authority of my great Lord and Maſter ſus, and ſo high a value and eſteem of this oſt valuable Privilege, that no temptation may

be ever able to prevail with me to abſent my ſelf, upon any pretences whatſoever, from this Sacred Ordinance. Grant, Gracious Lord, that by a conſtant and devout participation of this Holy Communion, I may always have thee in remembrance, and ever be mindful of thy Covenant. And give me, I beſeech thee, in all my approaches to this Holy Feaſt, ſuch a due preparation of Soul, as may qualify me to receive the full benefit of it; that I may ſo eat the fleſh of thy dear Son *Jeſus Chriſt*, and drink his blood, that my ſinful body, being made clean by his body; and my ſoul waſhed in his moſt precious blood, I may evermore dwell in him, and he in me, be one with him, and he with me. Grant this, O merciful Father, through the merits and mediation of my Crucified Saviour. *Amen, Amen.*

[*Conclude your Devotions, both Morning and Evening, every day with the following Collect, &c.* viz.]

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; I beſeech thee mercifully to incline thine Ear unto me, who have now made my Prayers and Supplications unto thee: And grant that thoſe things which I have faithfully asked according to thy will, may effectually be obtained, to the relief of my neceſſity, and to the ſetting

ſetting forth of thy Glory, through Jeſus Chriſt our Lord, *in whoſe divine Form of Words I deſire to be heard further praying,*

Our Father which art in Heaven, *&c.*

MAY the Peace of God, which paſſeth all Underſtanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord: And may the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me, and preſerve and keep me both in Body and Soul, at this time, henceforth and for ever. *Amen.*

MONDAY EVENING'S DEVOTIONS.

[*After your reading the Pſalms, and Firſt and Second Leſſons for the Day, or ſuch Portions of Scripture as you ſhall think moſt uſeful to compoſe your Thoughts to a ſerious Devotion, proceed to your daily Prayers; which being ended, (all but the concluding Collects, &c.) read over likewiſe the Firſt* Invitatory Exhortation *(in the* Communion Service *immediately after the Prayer for* Chriſt's Church Militant*) together with* 1 Cor. 11. *from* ver. 23. *to the End of the Chapter. After which you may uſe the following Meditation,* viz.]

THE MEDITATION.

I AM invited, and (as it is my bounden Duty) I am reſolved to go, to that Holy Feaſt which

which my dear Lord and Saviour has Inſtituted in Memorial of that inеſtimable Sacrifice, which he offer'd up upon the Croſs for my Redemption. By partaking of which, I make a ſolemn Profeſſion of the Chriſtian Religion, declaring my ſelf to be the Diſciple and Follower of *Jeſus*, to whom by this Holy Action I engage my ſelf in Covenant, hereby ratifying my Baptiſmal Vow, and in the moſt ſacred manner addicting and devoting my ſelf to that Service which I promiſed in my Baptiſm: I offer up my whole Self, both Soul and Body unto God, to be a lively, holy, and acceptable Sacrifice unto him, and declare it to be my Reſolution rather to part with my Life than deſert his Service, *to die with him, rather than deny him:* I partake of the ſaving Vertue and Efficacy of my Saviour's Sufferings and obtain Remiſſion of my Sins, this Sacrament being as God's Seal to my Pardon; an aſſurance of his Favour and Reconciliation to me, and of his Truth in fulfilling his gracious Promiſes; a pledge and earneſt of that *Mercy, Grace, and Peace, and Everlaſting Life*, which my Lord obtain'd for me at the invaluable Expence of his moſt precious Blood which he ſhed upon the Croſs: I am not only thereby *made one with* CHRIST, *and* CHRIST *with me*, but joyned alſo in the cloſeſt Union with all my Fellow Chriſtians, and engaged to the moſt hearty Love towards all the Members

of

of his Myſtical Body, with whom I have Communion by *eating of the ſame Bread*, and *drinking of the ſame Cup*. Conſider then, O my Soul, *how* it will become thee to meet thy Saviour at this Holy Feaſt: With what Affections 'tis fit thou ſhouldſt receive the ſacred Pledges of the Love of thy Redeemer: What Preparation wilt thou make to approach thy Lord in this moſt ſacred Ordinance? Or how wilt thou render thy ſelf, unworthy as thou art, an acceptable Gueſt at that Holy Table? The Apoſtle has ſaid; *that he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf.* How then ſhall a ſinful and polluted Wretch preſume to partake of thoſe dreadful Myſteries? Methinks ſo ſevere a denunciation of the wrath of God, ſhould make me very cautious how I come to the Communion. The *danger is* indeed *great*, *if I receive* the Sacrament *unworthily*, *for then I eat and drink my own Damnation*; yet the ſame Apoſtle has taught me, that if *I examine my ſelf*, *I may* then, ſafely, *eat of that Bread*, *and drink of that Cup*: if *I judge my ſelf*, *I ſhall not be judged of the Lord.* 'Tis certain, indeed, that the beſt Man upon Earth can never be *worthy*, nay, the better he is, the farther will he be from thinking himſelf *worthy* of ſo great an Honour and Privilege: But yet, by the Grace of God, and the Aſſiſtance of his Holy Spirit, which

which our Lord has promiſed to them that ask it, 'tis ſtill in the power of every ſincere Chriſtian *worthily* to receive theſe Holy Myſteries. Tho' I have hitherto wandred from the Paths of Vertue, and erred and ſtrayed from the Ways of Religion; tho' my Sins be more in Number than the Hairs of my Head; yet if with a true penitent Heart and lively Faith I turn unto God, he will graciouſly receive me, and make me, tho' of my ſelf a moſt *Unworthy*, yet by his Mercy, an Acceptable Gueſt at his Holy Table. If in a deep ſenſe of *the Dignity of this Holy Myſtery*, and of the *great peril of receiving it unworthily*, I diligently ſearch and try my own Ways, and examine my own Conſcience, *to find out* and caſt from me thoſe *accurſed things* which *ſeparate between me and my God*: If by the remembrance and recollection of thoſe bitter things my Saviour endured on the account of my Sins; of the ineſtimable value of that Sacrifice, he offered for my Redemption; of the infinite Love wherewith he loved me (vile and ſinful Creature that I am) when he gave himſelf for me, I can but bring my ſelf to a through Conviction of the great, and almoſt infinite Demerit of my Sins, to an utter hatred and deteſtation of them, an unfeigned Repentance for my former evil Actions, and a ſerious and ſtedfaſt Reſolution of *amending and correcting whatſoever does offend the*

eyes

yes of my *Heavenly Father*, and leading, for he future, a Godly and Chriſtian Life, in a ontinual Mortification of all my evil and cor- upt Affections, and a conſtant Perſeverance in ll Vertue and Godlineſs of Living: If remem- ring how the Body of the Son of God was roken, and his Blood ſhed upon the Croſs for ne; that *he made his Soul an Offering for* my *in*; and that God the Father has declared his cceptance of that All-atoning Sacrifice by aiſing him up from the dead, and receiv- ng him into Glory, I have a ſtedfaſt Faith n God's Mercies through Chriſt, that my ſins hall be forgiven me, and my polluted Soul waſhed in this Fountain which he hath opened for Sin and for Uncleanneſs: I firmly believe, That God will be perfectly reconciled to me, on the account of that Propitiation my Savi- our has made for me, and commanded me, o commemorate in this Sacrament; If when thus commemorate the Sufferings and Death of my deareſt Lord and Saviour, and call to mind all the wonders of his Love, all that he as done and ſuffer'd for me; I do not reflect upon theſe Favours in a cold and indifferent, n idle and ineffectual manner, but with ſuch ender Paſſions as I feel when I think of the in- dearing Converſe, the kind Offices, and ſo- emn departure of the deareſt Friend I ever ad; whom I cannot call to mind without the higheſt

higheſt tranſports of Love, Delight, and Gratitude, and the moſt forward Zeal to fulfil his Will, perform all his Deſires, and follow his admired Example to the utmoſt of my Power: If by ſo reflecting on that moſt amazing, moſt unſpeakable, moſt inconceivable Love of the ever-bleſſed JESUS, I am incited to the imitation of his moſt Illuſtrious Example, in the unfeigned Forgiveneſs of all that have any ways offended me, and a ſincere and hearty Love, and readineſs to do all the good I can to all my Chriſtian Brethren, and to all Mankind: If with this true Repentance for all my former ſins, this ſtedfaſt purpoſing of leading a new Life, this lively Faith in God's Mercy through Chriſt, this thankful Remembrance of his Death, and this univerſal Charity and Love to all Mankind, I approach the Holy Table; I have no Reaſon to doubt, but that God will graciouſly accept me, *not weighing my Merits, but pardoning my Offences*; and by receiving thoſe ſacred Pledges of the Love of my Redeemer, my Soul ſhall be *ſtrengthned and refreſhed by his Body and Blood*, and I ſhall moſt certainly obtain *the Remiſſion of my Sins, and all the other Benefits of his Paſſion.* This, this is the Beſt, This, the Only Preparation for this Holy Feaſt! Thus will I prepare my ſelf to meet my great Maſter and Saviour JESUS! Thus will I approach him in the Wedding

ng Garment of Repentance, Faith, and Love!
hus, by thy gracious Assistance, O Lord,
ll I wash my hands in Innocency, and so will
go to thine Altar.

The Hymn.

HEar my Prayer, O God: and hide not thy
self from my Petition.
O hide not thou thy face from me; nor cast
y Servant away in Displeasure.
I will acknowledge my Sin unto thee; and
ine Unrighteousness will I not hide.
I will confess my Wickedness: and be sorry
r my Sin.
My Transgressions are multiplied before me:
d my Sins testifie against me.
Yea, they are more in number than the Hairs
my Head: and are like a sore Burden, too
avy for me to bear.
But enter not into judgment with thy Servant,
Lord: for in thy sight shall no man living
justify'd.
O Remember not my Sins and Offences; but
cording to thy mercy think thou upon me, O
rd, for thy goodness.
Turn me, O God of my Salvation: and let
ine anger cease from me.
Heal me, O Lord, and I shall be healed; save
e, and I shall be saved; for thou art my praise.

Shew

Shew me thy Mercy, O Lord: and grant [m]
thy Salvation.

Thou art good and gracious; O teach me [th]
Statutes.

With my whole Heart do I ſeek thee: O [l]
me not go wrong out of thy Commandments.

O that my Ways were made ſo direct; th
I might keep thy Statutes.

So ſhould I not be confounded; while I ha
reſpect unto all thy Commandments.

I will thank thee with an unfeigned hear
when I ſhall have learned the judgments of t
righteouſneſs.

I will ſing unto the Lord as long as I live
I will praiſe my God while I have my Being.

My Songs ſhall be of him, and I will pra
him: my talking ſhall be of all his wondr
works.

And ſo ſhall my Words pleaſe him; my J
ſhall be in the Lord.

My Mouth ſhall ſpeak the praiſe of the Lo
and let all Fleſh give thanks unto his h
Name for ever and ever.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

THE PRAYER.

MOſt bleſſed JESU, Son of the Eter
God, and my moſt dear LORD a
SAVIOUR, who once offeredſt thy Self up f

e upon the Croſs, and now offereſt thy ſelf
me in the Sacrament; I adore thy Good-
ſs in this thine admirable Condeſcention; I
ratefully accept of this thy gracious Invita-
on; Humbly beſeeching thee, of thine infi-
te Mercy, ſo to aſſiſt me with thy Grace in
y Preparation for that Holy Feaſt, that I
ay *verily and indeed receive thy Body and*
lood, and be made Partaker of all the ine-
imable Benefits of thy Paſſion. Give me, I
eſeech thee, ſuch a deep ſenſe of my Vile-
eſs and Unworthineſs, in having ſo many
ays offended ſo gracious a Lord, as may
ork in me unfeigned ſorrow for my Sins,
at true Contrition of Heart which thou haſt
romiſed not to deſpiſe; that ſo being *weary*
nd heavy laden, I may be capable of *thy*
efreſhings, and by being ſuppled in my own
ears, I may be the fitter to be waſhed in thy
lood. Create in me, O Lord, an utter ab-
orrence of all mine Abominations, a perfect
atred and deteſtation of every evil way; and
nſpire me with a ſtedfaſt and unalterable Re-
olution of new and better Obedience to thee,
ny God; and let not one good purpoſe which
hy Spirit ſhall raiſe in me, either in my Pre-
aration, or actual Receiving, vaniſh as ſo ma-
ny have formerly done; but grant that they
may bring forth Fruit unto Eternal Life. And,
O thou *Lamb of God, that takeſt away the*

ſins

ſins of the World, Have mercy upon me; Gra
me thy Peace; Give me ſuch a lively and ſte
faſt Faith in thee my Redeemer, as may e
courage me to perſevere in all holy Obedienc
that I may *ſerve thee without Fear, in holine
and righteouſneſs before thee all the days of m
Life.* And let, O Lord, that infinite Lo
of thine in dying for ſo wretched a Sinner, en
flame my frozen benummed Soul, and kind
in it that ſacred Fire of Love to thee, th
may ſhew it ſelf, not only in the moſt grate
ful Praiſes and affectionate Thankſgivings, bu
alſo in a ready and chearful Submiſſion to th
divine Will in all my Actions and Sufferings;
a Love, that may inſpire me with that hea
venly Zeal for thy Service, wherewith th
bleſſed Angels of thy preſence are inſpired, tha
following them in their Obedience with th
like Fervour and Alacrity, I may be joyned wit
them to ſing eternal Praiſes in thy Kingdom
to God, and to the Lamb for ever; a Love,
that it may extend it ſelf to all whom thou
haſt given me command and Example to love,
even Enemies as well as Friends. Finally, I
beſeech thee, O Lord, to ſanctifie me through
out, and render me (who am of my ſelf a mo
unworthy) by thy Mercy, a welcome and ac
ceptable Gueſt at thy Holy Table; that I may
not eat nor drink mine own Condemnation,
but may have my Pardon ſealed, my Weak-

neſſes

ſes repaired, my Corruptions ſubdu'd, and Soul ſo inſeparably united to thee, that no mptation may be ever able to diſſolve the ion, but that being begun here in Grace, it be conſummated in Glory. Grant this, rciful JESU, for thine own Bowels, and paſſion's ſake. *Amen.*

TUESDAY MORNING.

Having now fixed your Reſolution of receiving Holy Sacrament, and implored the Divine Aſſice in your Preparation for it; the firſt thing are to do, in order to your more immediate paration, is to Examine your ſelf concerning former Sins, and with a Godly Sorrow and trition, Confeſs them to Almighty God, and ſupate his Mercy in the Pardon of them. To aſſiſt in this Work, I here ſet down (out of that llent Book, The Whole Duty of Man) theſe rief Heads of Self-Examination before the Sament, concerning the breaches of our Duty

To GOD.

FAITH.

NOt believing there is a God.
Not believing his Word.
Not believing it practically, ſo as to live acding to our Belief.

HOPE.

HOPE.

Deſpairing of God's Mercy, ſo as to negle
Duty.

Preſuming groundleſsly on it, whilſt we
in willful Sin.

LOVE.

Not loving God for his own Excellencies
Not loving him for his Goodneſs to us.
Not labouring to pleaſe him.
Not deſiring to draw near him in his O
dinances.
Not longing to enjoy him in Heaven.

FEAR.

Not fearing God, ſo as to keep from offe
ing him.
Fearing Man above him, by committing
to avoid ſome outward Suffering.

TRUST.

Not truſting on God in Dangers and D
ſtreſſes.
Uſing unlawful means to bring us out
them.
Not depending on God for ſupply of
Wants.
Immoderate Care for outward things.
Neglecting to labour, and expecting G
ſhould ſupport us in our Idleneſs.
Not looking up to God for a Bleſſing
our honeſt Endeavours.

HUMILI

HUMILITY.

Not having an high eſteem of God.
Not ſubmitting Obediently to act his Will.
Not patiently ſuffering it, but murmuring
his Corrections.
Not amending by them.
Not being thankful to him.
Not acknowledging his Wiſdom in chuſing
us, but having eager and impatient De-
of our own.

HONOUR.

Not honouring God by a reverent uſage of
things that relate to him.
Behaving our ſelves irreverently in his Houſe.
Robbing God by taking things that are con-
ated to him.
Profaning Holy times, the Lord's Day, and
Feaſts and Faſts of the Church.
Neglecting to read the Holy Scriptures, not
rking when we do read.
Being careleſs to get Knowledge of our Du-
chuſing rather to continue ignorant than to
our ſelves to the pains or charge of Learn-
.
Placing Religion in hearing of Sermons
thout Practice.
Breaking our Vow made at Baptiſm.
By reſorting to Witches and Conjurers, that
to the Devil.

By

By loving the Pomps and Vanities of World and following it's ſinful cuſtoms.

By fulfilling the Luſts of the Fleſh.

Profaning the Lord's Supper.

By coming to it ignorantly, without Exa nation, Contrition, and purpoſes of New-life

By behaving our ſelves irreverently at without Devotion and ſpiritual Affection.

By neglecting to keep the Promiſes m at it.

Profaning God's Name, by blaſpheme Thoughts or Diſcourſe.

Giving others occaſion to Blaſpheme him our vile and wicked lives.

Taking unlawful OATHS.

Falſe-ſwearing.

Swearing in ordinary Communication.

WORSHIP.

Not Worſhipping God.

Omitting Prayers, public or private, being glad of a pretence ſo to do.

Asking unlawful things, or to unlaw ends.

Not purifying our hearts from ſin before Pray.

Not Praying with Faith and Humility.

Coldneſs and Deadneſs in Prayer.

Wandring thoughts in it.

Irreverent Geſtures of Body in Prayer.

REPENTANCE.

Neglecting the duty of Repentance.

N

Not calling our ſelves to daily account for our ins.

Not aſſigning any ſet or ſolemn times for Humiliation, and Confeſſion, or too ſeldom.

Not deeply conſidering our Sins to beget Contrition.

Not acting Revenge upon our ſelves by Faſting, and other acts of Mortification.

IDOLATRY.

Outward Idolatry in Worſhipping Creatures.

Inward Idolatry, in placing our Love, and ther Affections, more on Creatutes than the Creatour.

To Our SELVES.

HUMILITY.

BEing puft up with high Conceits of our ſelves.

In reſpect of Natural Parts, as Beauty, Wit, &c.

Of Worldly Riches and Honours.

Of Grace.

Greedily ſeeking the Praiſe of Men.

Directing Chriſtians Actions, as Prayer, Alms, &c. to that End.

Committing Sins to avoid Reproach from Wicked Men.

MEEKNESS.

Disturbing our Minds with Anger and Peevishness.

CONSIDERATION

Not carefully examining what our Estate towards God is.

Not trying our selves by the True Rule, i.e. our Obedience to God's Commands.

Not weighing the lawfulness of our Actions before we venture on them

Not examining our past Actions, to repent of the ill, and to give God the Glory of the Good.

CONTENTEDNESS.

Uncontentedness in our Estates.

Greedy desires after Honour and Riches.

Seeking to gain them by sinful means.

Envying the condition of other Men.

DILIGENCE, WATCHFULNESS.

Being negligent in observing and resisting Temptations.

Not improving God's Gifts, outward, or inward, to his Honour.

Abusing our natural parts, as Wit, Memory, &c. to Sin.

Neglecting or resisting the Motions of God's Spirit.

CHASTITY.

Uncleanness, Adultery, Fornication, unnatural Lusts, &c.

Uncleanness

Uncleanneſs of the Eye and Hand.
Filthy and obſcene Talking.
Impure Fancies and Deſires.
Heightning of Luſt by pampering the Body.
Not labouring to ſubdue it by Faſting, or o-
er Severities.

TEMPERANCE.

Eating too much.
Making Pleaſure, not Health the end of Eat-
g.
Being too curious or coſtly in Meats.
Drunkenneſs.
Drinking more than is uſeful to our Bodies,
not to Drunkenneſs.
Waſting our Time or Eſtate in good Fel-
ſhip.
Abuſing our Strength of Brain to the making
ers drunk.
Immoderate Sleeping.
Idleneſs and Negligence in our Callings.
Uſing unlawful Recreations.
Being too vehement upon Lawful ones.
Spending too much time at them.
Being drawn by them to Anger or Covetouſ-
s.
Being proud of Apparel.
Striving to go beyond our Rank.
Beſtowing too much Time, Care, or Coſt
ut it.

Abſtaining from ſuch Exceſſes, not our Conſcience but Covetouſneſs.

Pinching our Bodies to fill our Purſes.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

BEing injurious to our Neighbour.

Delighting cauſeleſly to grieve his Mind.

Enſnaring his Soul in Sin, by Command, Counſel, Enticement or Example.

Affrighting him from Godlineſs by our ſcoffing at it.

Not ſeeking to bring thoſe to Repentance whom we have lead into Sin.

MURDER.

Murder, open or ſecret.

Drawing Men to Intemperance or other Vices, which may bring Diſeaſes or Death.

Stirring Men up to quarrelling and fighting.

Maiming or hurting the Body of our Neighbour.

Fierceneſs and Rage againſt him.

ADULTERY.

Coveting our Neighbours Wife.

Actually defiling her.

MALICE.

Spoiling the Goods of others upon Spight or Malice.

Co

COVETOUSNESS.

Coveting to gain them to our ſelves.

OPPRESSION.

Oppreſſion by violence and force, or colour Law.

THEFT.

Not paying what we borrow.

Not paying what we have voluntarily pro-ſed.

Keeping back the Wages of the Servant and eling.

DECEIT.

Unfaithfulneſs in Truſts, whether to the Li-g or the Dead.

Uſing arts of Deceit in Buying and Selling.

Exacting upon the Neceſſities of our Neigh-urs.

FALSE-WITNESS.

Blaſting the Credit of our Neighbour.

By Falſe-witneſs.

By Railing. By Whiſpering.

Incouraging others in their Slanders.

Being forward to believe all ill Reports of Neighbour.

Cauſeleſs Suſpicions.

Raſh judging of him.

Deſpiſing him for his Infirmities.

Inviting others to do ſo, by ſcoffing and de-ing him.

Bearing any Malice in the Heart.

Secret wiſhing of Death, or hurt to our Neighbour.

Rejoycing when any Evil befalls him.

Neglecting to make what ſatisfaction we can, for any ſort of Injury done to our Neighbour.

POSITIVE JUSTICE.

HUMILITY, LYING.

CHurliſh and Proud Behaviour to others.

Froward and Peeviſh Converſation.

Lying.

Bitter and Reproachful Language.

Curſing.

Not paying the Reſpect due to the Qualities or Gifts of other Men.

Proudly over-looking them.

Seeking to leſſen others Eſteem of them.

Not employing our Abilities, whether of Mind or Eſtate, in Adminiſtring to thoſe whoſe Wants require it.

GRATITUDE.

Unthankfulneſs to our Benefactors, eſpecially thoſe that admoniſh us.

Not amending upon their Reproof.

Being angry at them for it.

Not reverencing our Civil Parent, the lawful Magiſtrate.

Judging and ſpeaking Evil of him.

Grudging

Grudging his juſt Tributes.
Sowing Sedition among the People.
Refuſing to obey his lawful Commands.
Riſing up againſt him, or taking part with
m that do.
Deſpiſing our Spiritual Fathers.
Not loving them for their Work's ſake.
Not obeying thoſe Commands of God they
iver to us.
Seeking to withhold from them their juſt
intenance.
Forſaking our lawful Paſtors to follow Fa-
ous Teachers.

PARENTS.

Stubborn and irreverent Behaviour to our
tural Parents.
Deſpiſing and publiſhing their Infirmities.
Not loving them, nor endeavouring to bring
m Comfort.
Contemning their Counſels.
Murmuring at their Government.
Coveting their Eſtates, tho' by their Death.
Not adminiſtring to them in their Wants of
ſorts.
Neglecting to pray for God's Bleſſing on the
veral ſorts of Parents.
Want of natural Affection to Children.
Mothers refuſing to nurſe them without a
t Impediment.
Not bringing them timely to Baptiſm.

Not early instructing them in the ways of God.

Suffering them for want of timely Correction to get customs of Sin.

Setting them evil Examples.

Discouraging them by harsh and cruel Usage.

Not providing for their Subsistence according to our ability.

Consuming their Portions in our own Riot.

Reserving all till our death, and letting them want in the mean time.

Not seeking to entail a Blessing upon them by our Christian lives.

Not heartily praying for them.

Want of Affection to our natural Brethren.

Envyings and Heart-burnings towards them.

DUTY to BRETHREN.

Not loving our Spiritual Brethren, *i. e.* our Fellow-Christians.

Having no fellow-feeling of their Sufferings.

Causelessly forsaking their Communion in holy Duties.

Not taking deeply to heart the Desolations of the Church.

MARRIAGE.

Marrying within the degrees forbidden.

Marrying

Marrying for undue ends, as Covetouſneſs, Luſt, &c.

Unkind, froward and unquiet behaviour towards the Husband or Wife.

Unfaithfulneſs to the Bed.

Not bearing with the Infirmities of each other.

Not endeavouring to advance one another's Good, Spiritual and Temporal.

The Wife reſiſting the lawful Commands of her Husband.

Her ſtriving for Rule and Dominion over him.

Not Praying for each other.

FRIENSHIP.

Unfaithfulneſs to a Friend.

Betraying his Secrets.

Denying him Aſſiſtance in his needs.

Neglecting lovingly to admoniſh him.

Flattering him in his Faults.

Forſaking his Friendſhip upon ſlight or no uſe.

Making leagues in Sin, inſtead of vertuous Friendſhip.

SERVANTS.

Servants diſobeying the lawful Commands of their Maſters.

Purloyning their Goods.

Careleſly waſting them.

Murmuring at their Rebukes.

Idleneſs. Eye-Service.

MASTERS.

Maſters uſing their Servants tyranically and cruelly.

Being to Remiſs and ſuffering them to neglect their Duty.

Having no care of their Souls.

Not providing them means of Inſtruction in Religion.

Not admoniſhing them when they commit Sins.

Not allowing them time and opportunity for Prayer and the Worſhip of God.

CHARITY.

Want of Bowels and Charity to our Neighbours.

Not heartily deſiring their Good, Spiritual and Temporal.

Not loving and forgiving Enemies.

Taking actual Revenges upon them.

Falſeneſs, profeſſing Kindneſs and acting none.

Not labouring to do all the Good we can to the Soul of our Neighbour.

Not aſſiſting him to our power in his bodily Diſtreſſes.

Not defending his good Name when we know him ſlander'd.

Denying

Denying him any neighbourly Office to pre-
rve or advance his Eſtate.
Not defending him from Oppreſſion, when
e have power.
Not relieving him in his Poverty.
Not giving liberally and chearfully.

GOING to LAW.

Not loving Peace.
Going to Law upon ſlight occaſions.
Bearing inward Enmity to thoſe we ſue.
Not labouring to make Peace among others.

[THE USE *you are to make of this* Catalogue
Sins *is this*, viz. *Read them Conſideringly*
r, and at every Particular, ask your own Heart,
I Guilty of this? *And whatſoever by ſuch Ex-*
ination you ſhall find your ſelf to be Faulty in,
feſs them particularly, and Humbly unto God, and
t with all their ſeveral heightning Circumſtances,
ich may any way increaſe their Guilt, and make
our Reſolutions againſt every ſuch Sin for the fu-
e: After which endeavour to heighten your Sorrow
Contrition by the help of the following Medita-
n.]

The MEDITATION.

Ord! *thou art of purer eyes than to behold*
Evil, and canſt not look on Iniquity:
ou hateſt Sin with the moſt perfect Hatred,
and

and art a *consuming Fire* towards obſtinate Offenders. How then ſhall I, an abominable Wretch who am nothing but pollution, dare to appear before thee, the God of Purity? How ſhall I dare to approach thee in this moſt ſacred Ordinance, and hope for thy divine Preſence with me, and the powerful Communications of thy good Spirit to me? When I conſider the Number and Heighnouſneſs of my Sins, which by this my Self-Examination I find my ſelf guilty of; When I reflect upon the manifold and repeated Provocations, I have offer'd thy Divine Majeſty; and more eſpecially, when I recollect the vaſt, the infinite Obligations of Duty and Gratitude, by which I ſtand bound to ſerve and honour thee: I ſtand amazed at my own vileneſs! I loath and abhor my own baſe and degenerous Ingratitude! I tremble at the apprehenſion of that dreadful Vengeance, which my own Conſcience tells me is my Juſt due! From thee, O Lord, I have received, both all that I am, and all that I have in the World: Thou firſt madeſt me to be, and my continuance in being, and all the comforts and conveniencies of my Life are entirely owing to thy beneficent Goodneſs and Power; and yet I have been ſo baſe and vile, ſo inexcuſably ungrateful, as to rebel againſt thy moſt Sacred and moſt Juſt Authority; to diſobey the reaſonable and equitable Commands of my Almighty Creator,

he holy and excellent Laws of the Great and
niverſal Sovereign, my gracious Preſerver, my
reat and only Benefactour. " Thou ſenteſt thy
Son out of thy Boſom to Redeem me, from
the Power of my Sins by his Grace, and
from the Puniſhment of them by his Blood,
and by both to bring me to his Glory; yet
I have forgotten thee days without number,
nd neither the conſideration of thy Power and
Authority over me, nor the ſenſe of thy Good-
neſs and Compaſſion towards me, have been a-
ble to withhold me from Sinning againſt thee.
Thou cauſedſt me to be born in a Nation where
Chriſtianity is profeſt in its higheſt Purity, and
o be early initiated into that moſt holy Religion
by the Sacrament of Baptiſm; and haſt ſince
vouchſaf'd me all thoſe ſpiritual helps by which
might be enabled ſo to live, as by that ſacred
Engagement and ſolemn Vow I am moſt indi-
penſably obliged: But I have ungratefully re-
ceived theſe moſt ineſtimable Benefits, violently
broke through all theſe mighty Obligations, and
baſely diſhonoured my moſt holy Profeſſion, by
giving way to my diſordered Luſts and Affecti-
ons, and yielding to the Temptations of my
Spiritual Enemies, when by that aſſiſtance of
thy Grace which thou haſt afforded me, I might
have preſerved my Innocence, and been *more*
than Conquerour through him that loved me.
And (that which both magnifies thy Mercy,

O Lord, and aggravates my Guilt) tho' by my willfullneſs or negligence, I have too often broken that Vow and Covenant which I made in my Baptiſm, yet thou in thine abundant Mercy haſt not utterly forſaken and caſt me off, but graciouſly invited me to Repentance, and with wonderful Patience, haſt waited for my amendment, and not cut me off in the act of thoſe many damning Sins I have committed, as I have moſt juſtly deſerved; but notwithſtanding my notorious abuſes of thy Mercy, ſtill continueſt to me the Offers of Grace and Life in thy Son. O the boundleſs *Riches of the goodneſs and forbearance, and long-ſuffering of* thee my *God*, who haſt ſpared me, and *ſuffered my Manners thus long!* How can I ſufficiently admire thine Infinite Mercy, in that I am now on this ſide the Pit of Deſtruction, and ſtill enjoy the opportunity of Repentance, and the means of Grace, when ſo many (perhaps) leſs obſtinate Offenders are daily cut off in their Sins! And how can I enough abominate and deteſt my own baſe and vile Ingratitude, that have hitherto made ſuch unworthy Returns to thine unſpeakable Goodneſs; that have had ſo little ſenſe of theſe endearing Inſtances of thine infinite Compaſſion; and that have obſtinately ſinn'd againſt the tendereſt and divineſt Love! I bluſh, O Lord; I am aſhamed; I am covered with Confuſion, at the thought of my having

any

y ways offended ſo gracious a God. I now gin to be ſenſible that *it is an evil thing and ter that I have forſaken the Lord.* I ac-owledge that to me belongs *nothing but Judg-nt and fiery Indignation*, that is indeed the e reward of my Sins. But to thee, O Lord, longeth Mercy and Forgiveneſs: O fit and alifie me for that Mercy, by yet farther ſoft-ng my Obdurate Heart, and working in it t true Contrition which thou haſt promiſed t to deſpiſe: Strike this Rock, O Lord, that e waters may flow out, even flouds of Tears, waſh my polluted Conſcience. My drowzy ul hath two long ſlept ſecurely in ſin; Lord, vake it, tho' it be with Thunder, and let me ther feel thy Terrors than not feel my Sin: nd grant, I beſeech thee, that having once ſted the bitterneſs of Sin, I may flee from it from the face of a Serpent, and bring forth uits of Repentance in the amendment of my ſe, to the praiſe and glory of thine abun-nt Grace in *Jeſus Chriſt*, my ever bleſſed and orious Redeemer.

For the HYMN.

PSAL. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multi-de of thy Mercies, do away mine Offences.

Waſh

Wash me throughly from my Wickedneſs; and cleanſe me from my ſin.

For I acknowledge my Faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: That thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in Wickedneſs: and in Sin hath my Mother conceived me.

But lo! thou requireſt Truth in the inward parts: and ſhalt make me to underſtand Wiſdom ſecretly.

Thou ſhalt purge me with Hyſſop, and I ſhall be clean: Thou ſhalt waſh me and I ſhall be whiter than Snow.

Thou ſhalt make me hear of joy and gladneſs: That the bones which thou haſt broken may rejoyce.

Turn thy Face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free ſpirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou

that

at art the God of my health; and my tongue all ſing of thy righteouſneſs.

Thou ſhalt open my Lips, O Lord; and my uth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give thee: but thou delighteſt not in Burnt-Offer-gs.

The ſacrifice of God is a troubled ſpirit: a oken and contrite heart, O God, ſhalt thou not ſpiſe.

O be favourable and gracious unto Sion: *build u the Walls of* Jeruſalem.

Then ſhalt thou be pleaſed with the Sacrifice of hteouſneſs, with the Burnt-Offerings and Ob-ions: then ſhall they offer young bullocks upon ine altar.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

THE

ONFESSION and PRAYERS.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all en; I acknowledge and bewail my manifold ns and Wickedneſs, which I from time to me moſt grievouſly have committed, by hought, Word and Deed, againſt thy Divine

vine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt me. I do earneſtly repent, and am heartily ſorry for theſe my Miſdoings; the remembrance of them is grievous unto me, the burden of them is intollerable. Have mercy upon me, have mercy upon me, moſt merciful Father; for thy Son, our Lord, Jeſus Chriſt's ſake, forgive me all that is paſt, and grant that I may ever hereafter ſerve and pleaſe thee in newneſs of life, to the Honour and Glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

O Lord, I beſeech thee, mercifully hear my Prayers, and ſpare me who confeſs my Sins unto thee, that I, whoſe Conſcience by ſin is accuſed, by thy merciful Pardon may be abſolved, through Jeſus Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt Compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a Sinner, but that he ſhould rather turn from his ſin and be ſaved; Mercifully forgive me my Treſpaſſes; receive and comfort me who am grieved and wearied with the burden of my Sins. Thy property is always to have Mercy; to thee only it appertaineth to forgive ſins. Spare me therefore, good Lord, ſpare thy Servant whom thou haſt redeemed with

ith thy moſt precious Blood; enter not into dgment with me, who am vile Earth, and a iſerable Sinner; but ſo turn thine anger from e, who meekly acknowledge my vileneſs, and ly repent me of my Faults: And ſo make haſte help me in this World, that I may ever live th thee in the World to come, through Je- Chriſt our Lord. *Amen.*

TUESDAY EVENING.

[*Having thus in the Morning Confeſt your Sins God, with an hearty Sorrow and ſincere Hatred of m; the next thing you are to do is,* by Faith, *to on him whom God hath ſet forth to be the Pro- iation for your Sins, even* Jeſus Chriſt, *that Lamb God that taketh away the Sins of the World: And neſtly to beg of God, that by his moſt Precious od your Sins may be waſhed away, and that God, his ſake, would be Reconciled to you. And this, are to Believe, will aſſuredly be done, if for the e to come you forſake your Sins, and give up r ſelf in the ſincerity of your Heart to Obey God all his Commands, with this* lively Faith in God's ercy thro' Chriſt, *you muſt approach the Holy ble: For in that Sacrament God ſets his Seal to r Pardon, and Ratifies and Confirms thoſe Gracio- Promiſes which he hath made in the Goſpel to ry True Believer. Therefore for the quickening this Grace, reflect upon God's Promiſes in and his Son, in the following Meditation.*]

The

The MEDITATION.

WHen I ſeriouſly reflect on the Number and Enormity of my ſins; when I conſider the many and heinous Provocations I have offered to the Divine Majeſty; how much I have abuſed the Mercy and Long-ſuffering of God, and what baſe and vile Returns I have made to him, for all his Goodneſs and Loving-kindneſs towards me: As I cannot but abhor and deteſt my monſtrous and prodigious Ingratitude, and acknowledge that I have too juſtly deſerved the ſevereſt of his Wrath and Indignation againſt me; ſo I cannot but tremble alſo, at the apprehenſion of my danger, who have ſo outragiouſly affronted and provoked the *Great GOD*, who is able to revenge himſelf ſo fully upon me. For whither can I flee from his preſence? Or where ſhall I hide my ſelf from his avenging Hand? Or what can I do to ſave my ſelf from the ſtroke of his Juſtice? Wretched therefore, and undone Creature that I am! What now remains for me but a certain fearful looking for of Judgment and fiery Indignation? The Infinite Goodneſs, indeed of God, inclines me to hope that he will be merciful unto me, and not enter into Judgment with me, but be reconciled to me upon my hearty and ſincere Repentance: But on the other ſide, when I

conſider

onſider, that as God is infinitely Good, ſo he s alſo infinitely Juſt, *in rendring to every one ccording to his deeds*, this daſhes all my Hopes, f Pardon and Acceptance, and ſets before me he horrible Proſpect of unavoidable and eternal *Death*, the woful, but deſerved *wages of Sin*. At the beſt, my Hopes and Fears are equal; nd tho' I hope the Beſt, yet ſtill I cannot but ear the Worſt. But when again I reflect upon that gracious Covenant, which God hath nade with me, and all mankind, in and thro' his own Eternal Son, in which he has promiſed *to be merciful to our unrighteouſneſs, and to remember our Sins and our Iniquities no more*; when I conſider that meritorious Sacrifice which he ever bleſſed Jeſus, Son of the Eternal God, once offered up upon the Croſs to *redeem us from all iniquity*, to *reconcile us to God*, to purchaſe for us the Pardon of our ſins, and everlaſting Life; when I remember that as *he was delivered for our Offences*, ſo *he roſe again for our juſtification*, that we might be fully aſſured of God's acceptance of that ineſtimable Sacrifice which he offer'd for our Redemption; and that he now ſitteth at the right hand of God, where he continually intercedes for us, pleading the Merits of his all-atoning Sufferings on our behalf: By theſe encouraging Conſiderations, my guilty Fears are all diſpell'd, my languiſhing Hopes rais'd and enliven'd; my trembling Faith confirmed,

confirm'd and ſtrengthned; and I am embold-
ned to cry out in an holy triumph and exulta-
tion, (in the Apoſtles Language) *Who ſhall
lay any thing to the charge of God's Elect? It is
God that juſtifieth: Who is he that condemneth?
It is Chriſt that died, yea rather that is riſen a-
gain, who is even at the right hand of God, who
alſo maketh interceſſion for us.* I am a Sinner,
a great one; but *I have an Advocate with the
Father, Jeſus Chriſt the righteous; and he is
the propitiation for my ſins.* Through him, and
in him alone, I expect Pardon and Salvation.
He is my *Jeſus*, my Saviour, who *redeemed me
from the Curſe of the Law by his death, and
reconciled me to God through his* moſt precious
Blood ſhed upon the Croſs. He is my *Advocate*,
and is *able to ſave to the uttermoſt them that
come unto God by him, ſeeing he ever liveth to
make interceſſion for us.* Why then ſhould the
Accuſations of Satan, or of my own Conſci-
ence, amaze or diſtract me? Why ſhould I
fear, but that my Heavenly Father will gra-
ciouſly receive his repenting and returning Pro-
digal? Eſpecially when he offers to ſet his Seal
to all his gracious Promiſes of Mercy and For-
giveneſs in that Holy Sacrament I am now
preparing to receive; when he calls and in-
vites me to that Holy Feaſt, and there vouch-
ſafes to give me the Sacred Pledges of his Love;
when my Lord has aſſured me that *he that be-*

lieveth

veth in him, and *he that Eateth his Flesh and rinketh his Blood, hath Eternal Life. I be-ve, Lord, help mine unbelief*: I believe that *ou art the Christ, the Son of the Living God, e Saviour of the World, the Propitiation for y Sins, and not for* mine *only*, but *for the Sins the whole World. Lord, increase my Faith*: rant that *out of Weakness it may be made rong*; and give me such encouraging Appre-nsions of thy Mercy in Jesus Christ, as may able me to Purifie my Life, and entirely de-te my self to thy Service; that so my *Faith orking by Love, and being fruitfull in every od Work*, I may be *justified by thy Grace* here, d in the World to come be made partaker thy Glory.

The HYMN.

MY Song shall be alway of the Loving-kindness of the Lord: with my Mouth ill I ever be shewing thy Truth from one Gene-tion to another.

For I have said, Mercy shall be set up for er: thy Truth shalt thou stablish in the Hea-ns.

I will go forth in the strength of the Lord d: and make mention of thy Righteousness ly.

I will remember the Works of the Lord: c
call to mind thy Wonders of old time.

How thou hast laid Help upon one that
Mighty: and exalted one Chosen out of the P
ple;

Who hath delivered my Soul from Deat
mine Eyes from Tears, and my Feet from Fal
ing.

For he was wounded for our Transgressions,
was bruised for our Iniquities: the chastisem
of our Peace was upon him, and with his Str
we are Healed.

All we like Sheep have gone astray: we ha
turned every one to his way, and the Lord h
laid on him the Iniquities of us all.

He was Oppressed, and he was Afflicted,
he opened not his Mouth: he was brought a
Lamb to the slaughter, and as a Sheep bef
the shearers is dumb, so he opened not his Mo

He was taken from Prison, and from Jud
ment: and who shall declare his Generation
for he was cut off from the Land of the Liv
for the Transgressions of the People was
stricken.

And he made his Grave with the Wic
ed, and with the Rich in his Death, because
had done no Violence, neither was any Deceit
his Mouth.

Yet it pleased the Lord to bruise him, he ha
put him to grief: when his Soul was made
offer

ffering for Sin, he ſaw his Seed, he prolonged is Days, and the Pleaſure of the Lord did proſper in his Hand.

He ſaw the travail of his Soul, and was atisfied: by his Knowledge he juſtified many, or he bore their Iniquities.

He poured out his Soul unto Death: and he was numbred with the Tranſgreſſours, and he are the Sins of many, and made interceſſion for he Tranſgreſſours.

Therefore will I give thanks unto thee, O Lord, with my whole Heart: even before the Gods will I ſing Praiſe unto thee.

Praiſe the Lord, O my Soul: and forget not all his Benefits.

Who forgiveth all thy Sin: and healeth all thine Infirmities.

Which ſaveth thy Life from deſtruction: and crowneth thee with Mercy and Loving-Kindneſs.

Praiſe thou the Lord, O my Soul: and all that is within me Praiſe his Holy Name.

Glory be to the Father, *&c*

As it was in the Beginning, *&c.*

The PRAYER.

MOST Gracious and Merciful Lord God, who out of thine abundant love

to Mankind, waſt pleas'd to ſend thine own only Son out of thy Boſom, by ſuffering Death upon the Croſs, to become a Propitiation for the Sins of the whole World; ſuffer not, I beſeech thee, this inſtance of thy more than Fatherly Compaſſion to be ineffectual to me, but grant that I may receive the full Benefit of it, in the pardon of my manifold Sins and Impieties. Lord, I am deeply ſenſible of my Unworthineſs of ſo great a Favour, who by my manifold and often repeated Provocations, have trampled underfoot the Son of God, done deſpight unto the Spirit of Grace, and counted the Blood of the Covenant an Unholy Thing. Yet, O merciful Lord, this Blood, this precious Blood is my only Refuge: O let this make my Atonement, or I periſh Eternally. Wherefore was it ſhed, but to ſave Sinners? Neither can the Merit of it be overwhelmed, either by the greatneſs or number of Sins. I am a Sinner, a great one; O let me find its ſaving Efficacy. My only hope of Pardon, and Reconciliation with thee, is in the meritorious Sufferings, and powerful Interceſſion of my moſt Bleſſed Redeemer; on that only ſcore, I hope for Mercy: O let me not be diſappointed of this Hope: But for the merit of his Sufferings pardon all my Sins, and through the Interceſſion of him who hath done nothing Amiſs, be reconciled to me who have done nothing

ning Well. And to qualify me for this Mer-
y, work in me, O Lord, that true Faith
ithout which it is impoſſible to Pleaſe thee;
ven that victorious Faith which may empower
e to overcome all the Temptations of the
World, the Fleſh, and the Devil, and conform
e to the Image of that Chriſt, on whom I
elieve, in Righteouſneſs and true Holineſs:
rant, gracious Lord, that I approaching thee
this Holy Sacrament, with a lively Faith in
y Mercy through Chriſt, may have my Par-
on ſealed, my Conſcience aſſured, my Weak-
eſs repaired; that this Wine may make glad,
is Bread of Life may ſtrengthen my heart,
nd convey ſuch Grace into it, as may enable
e chearfully to run the way of thy Com-
andments all the remainder of my Life, that
at the laſt I may receive the end of my Faith,
ven the Salvation of my Soul, by the ſame
ſus Chriſt; to whom with thee, and the Holy
hoſt, be all Honour and Glory, World with-
t end. *Amen.*

EDNESDAY MORNING.

[*As without Faith it is impoſſible to pleaſe God; Faith without Works is dead being alone. The xt thing, therefore, you have to do, in order to r Preparation for the Sacrament, is to ſettle your*

Reſolutions of a ſincere and univerſal Obedience to God's Commandments. I ſay, an Univerſal Obedience; *for unleſs it be ſo Extenſive, as to reach every particular of your Duty, it will never be accepted of God: For in ſuch a caſe, 'tis Inſincere and Imperfect. As St.* James *tells us, He that keepeth the whole Law, and yet offendeth in one Point is guilty of all. And the Reaſon is plain; For he that ſaid, Do not commit Adultery, ſaid alſo, Do not Kill: Now if thou commit no Adultery, yet if thou Kill, thou art become a Tranſgreſſour of the Law. So that one Sin, willfully perſiſted in, is an open contempt and defiance of God's Authority, and will plunge us into Guile and Condemnation.*

And as you hope your Reſolutions ſhould be laſting, it will be neceſſary that you reſolve of the Means as well as the End. Conſider, therefore, in every Duty, what are the Means that may help you in the performing it, and reſolve to Uſe them, however uneaſy they may be to Fleſh and Blood. Conſider, again on the other ſide, what theſe Things are that may be moſt likely to lead you into Sin, eſpecially your darling and beloved Sin, which by Nature or Cuſtom you are moſt inclined to, and reſolve to ſhun thoſe Things with the exacteſt Care imaginable.

Having ſeriouſly weighed thoſe things in your Thoughts, immediately ſet your ſelf to the renouncing of Sin, and embracing of Vertue: Bid a final adieu to all Vice and Wickedneſs, and reſolutely enter upon a better courſe of Life, vowing from henceforth to Live in all Holy Obedience to God's Commands, and Humbly, Dedicating, and Devoting all your future Services to him, in ſome ſuch Expreſſions as theſe, viz.]

The MEDITATION.

CONſider, O my Soul; *wherewith* wilt thou *appear before the Lord*; *and bow* y *Self before the High God? wilt* thou *come* fore *him with Burnt-Offerings, with Calves* a *Year Old? Will the Lord be Pleaſed with* houſands *of Rams, or ten Thouſands of Ri-*ers *of Oyl? Shall I give him my firſt-born for* y *Tranſgreſſion, the Fruit of my Body for the* n *of my Soul?* Thou *haſt ſhewed* me, O Lord, hat *is right*, and *what* is it that thou *requireſt* me, *but to do juſtice, and to love mercy, and* walk *humbly with* thee, my *God?* This is e only Sacrifice thou requireſt of me, that I ould *Offer and Preſent unto thee* my who'e lf, *Soul and Body, to be a reaſonable, holy,* nd *lively Sacrifice unto thee*; that I ſhould ntirely devote my ſelf to thine Obedience to erve *thee, in Righteouſneſs, and true Holineſs* efore *thee, all the Days of my Life.* Thou aſt *Bought me with* the Invaluable *price* of y Son's moſt Precious Blood: And therefore is but *meet, right, and my bounden Duty,* hat I ſhould *Glorifie thee both in my Soul and* ody, *which are thine* by ſo ineſtimable a Pur-haſe. I will not, I cannot withhold from hee this juſt Tribute; I bluſh, I am aſhamed hat I have ſo long defer'd the payment of ſo

juſt a debt: I am throughy Convinced of the mighty Obligations I lie under to be alway thy Faithful Servant. From this very Day, I reſolve to change my Service. I will no longer be a Slave to Satan and my own imperious Luſts: I ſolemnly *Renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous deſires of the ſame, and the carnal deſires of the Fleſh*; I will no more follow nor be led by *them.* I ſincerely Promiſe and Vow, that from hence forward, *I will Obediently keep thy holy Will and Commandments, and walk in the ſame all the Days of my Life.* This is my fixed and conſtant Reſolution, and I will rather Dye than depart from it. I know, O Lord, that I am not able to do this of my ſelf; I am deeply Senſible of my own Weakneſs and Inability to do any thing that is Good: I am taught, by my own woful Experience in the former part of my Life, that the Chriſtian Warfare is too difficult to be undertaken in my own Strength: I have too often been baffled and overcome by my Spiritual Enemies, to be ignorant of their Power, or my own Weakneſs: I know that weak *Fleſh and Blood* is not able *to wreſtle againſt Principalities, and Powers, againſt the Rulers of the darkneſs of this World, and wicked Spirits in high places.* But *thy Grace is Sufficient for me.* By the Influence and Aſſiſtance of thy Bleſſed Spirit,

Spirit, I doubt not the Obtaining a compleat Victory over all the Enemies of my Soul. And this thou haſt Promiſed to give me, if I do but ask it at thine Hands. *Ask*, ſays my Lord, my dear Lord and Saviour Jeſus, *Ask, and it ſhall be given you; Seek, and ye ſhall find; Knock, and it ſhall be opened unto you: For every one that asketh, receiveth*, &c. And further to confirm us in the ſtedfaſt belief of ſo Gracious a promiſe, he vouchſafes to argue from the natural Strength of Paternal Affection, which is not wont to deny any thing to thoſe that ſtand in the relation of Children; tho' Natural Parents are not always ſo kind and tender as they ought to be: *If ye then*, ſays he, *being evil, know how to give good Gifts to your Children; how much more ſhall your Heavenly Father give his holy Spirit to them that ask him?* With the concurrence and cooperation of ſo mighty an Aſſiſtant, what Difficulties can I meet with, which I ſhall not be able to baffle and overcome? If he be for me, who can be againſt me? *I can do all things thro' Chriſt that ſtrengthens me.* Thou knoweſt, O Lord, that I do not rely upon my own Strength, nor expect that my own arm ſhould bring me Salvation. All my dependance is upon thee, and by thy help alone I hope for Succeſs. And I have an humble Confidence, that (if I am not wanting to my ſelf in Ask-

ing and Praying for thy mighty Aid againſt all Temptations) thou wilt not fail to Support my Weakneſs with the Powerful Aſſiſtance of thy Grace and Holy Spirit: I aſſure my ſelf that the Almighty and moſt Merciful Father will not abandon his own Off-Spring, when it cries to him for help, and with an humble and unwearied Importunity ſupplicates his Aſſiſtance and Gracious Concurrence and Co-operation. In the encouraging Proſpect of this thy mighty Aſſiſtance, I am emboldened'd to Reſolve, and Vow to thee, for the future, all Holy Obedience, and liſt my ſelf anew in thy Service at thy Holy Table; not doubting but that, in my receiving the Holy Myſteries, thou wilt communicate to me ſuch Grace, as ſhall enable me to keep this my Reſolution and Vow, even unto the End of my Life: And that my Weakneſs being Seconded by the Powerful Aid of thy Sanctifying Spirit, I ſhall be enabled, for the time to come, to withſtand all thoſe Temptations that come, either *from within*, from my own treacherous Heart and corrupt Inclinations, or *from without*, from the flattering Allurements or diſcouraging Reproaches of this evil World, or even *both theſe Combin'd in one*, and improved to the utmoſt advantage by the cunning and ſubtilty of *the great Enemy of Mankind*; that ſo neither the World, the Fleſh, nor the Devil ſhall be ever able,

able, after all their moſt Importunate Sollicitations, to Shake my Reſolutions, and draw me from thee, my God, and mine own Felicity.

The HYMN.

Bleſſed are thoſe that are undefiled in the way: and walk in the Law of the Lord.

Bleſſed are they that keep his Teſtimonies: and ſeek him with their whole Hearts.

The Law of the Lord is an undefiled Law converting the Soul: the Teſtimony of the Lord ſure, and giveth wiſdom unto the Simple.

The Statutes of the Lord are right, and reyce the Heart: the Commandment of the Lord is pure, and giveth Light unto the Eyes.

The Fear of the Lord is clean, and endureth r ever: the Judgments of the Lord are true, nd Righteous altogether.

More to be deſired are they than Gold, yea than uch fine Gold: ſweeter alſo than Honey, and the Honey-Comb.

Moreover by them is thy Servant taught: nd in keeping of them there is great reward.

I have Sworn, and am ſtedfaſtly purpoſed: to eep thy Righteous Judgments.

I have applied my Heart to fulfill thy Statutes lway: even unto the end.

O hold thou up my goings in thy Paths: that my Foot steps slip not.

Order thou my Steps in thy word: and so shall no wickedness have Dominion over me.

Who can tell how oft he Offendeth? O *cleanse thou me from my secret Faults.*

Keep thy Servant also from presumptuous Sins, lest they get the dominion over me: so shall I be undefiled and innocent from the great Offence.

Let the words of my mouth, and the meditations of my Heart: be alway acceptable in thy Sight, O *Lord my strength, and my Redeemer.*

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

The PRAYER.

GReat and Glorious Lord God, the mighty Sovereign of the whole World, to *whom all things in Heaven, in Earth, and under the Earth do bow and obey*; who tho' thou art Infinitely happy in thy Self, and needest not the Services of any of thy Creatures, yet art pleased, of thy unspeakable Mercy, Graciously to accept and Gloriously to reward them: And who tho' thou hast the justest Title to the exactest Obedience of the Sons of Men, yet vouchsafest to pardon their offences, and receive them to thy Favour, after *they have erred and strayed from thy Ways*: Blot out, I beseech thee

hee my former *Tranſgreſſions*, *whereby I have* *ranſgreſſed againſt thee*. And graciouſly ac- ept my unfeigned Repentance for all the Er- ours of my Life paſt, and my ſincere and hearty eſolutions of better Obedience for the Future. ord, *I have Sinned and gone Aſtray, I have* *ne amiſs and dealt Wickedly*: But I *return unto* *ee with my whole Heart*; and thou haſt pro- iſed that, *him that cometh to thee, thou wilt* *no wiſe caſt out*. I am now, by thy Grace, wakened to a Senſe of my Sins; I am convin- d that *it is an evil thing and bitter that I* *ave forſaken the Lord*. Under the Power f theſe Convictions, I have firmly Reſolved, nd religiouſly Vowed from hence forward to ve in all Holy Obedience to thy divine Will; nd I am preparing to go to thy Holy Table, ere to *offer and preſent unto thee my* whole Self, *ul and Body*, to be for ever Subject to the entle Governance of thy Laws, and wiſe diſ- oſals of thy Will: Accept me, gracious Lord, *ccept me in thy beloved* Son, and Communi- te to me ſuch meaſures of thy Grace, ſuch aſ- ſtance of thy Holy Spirit, as may enable me perform my Reſolutions and Vows, and per- vere in thy Love unto my Life's End. I have voted and Conſecrated my ſelf and all my rvices entirely to thee: O let me not be ſo- crilegiouſly unjuſt as to alienate any part of m, but enable me to render them up whole

and

and entire to thee Let not any corrupt Affection, any curſed Thing be hereafter Sheltered in my Heart; but by the Power of thy Grace, confirm and ſtrengthen me in all Goodneſs. Give me, I beſeech thee, ſuch a ſtability of Mind, that I may no more *Start aſide like a broken Bow*; but that having my Heart whole with thee, I may continue ſtedfaſt in thy Covenant; that none of thoſe good Reſolutions which thy Spirit, (I truſt) hath wrought in me this Day may prove abortive, but that they *bringing forth Fruit unto Holineſs*, I may in the *End* obtain *Everlaſting Life*. Lord, thou ſeeſt my Weakneſſes and manifold Infirmities, thou knoweſt that I am *not able of my ſelf ſo much as to think a good thought*: O be thou pleaſed *to work in me both to will and to do according to thy good Pleaſure*; to watch over me, and defend me from all the aſſaults of my Spiritual Enemies; but eſpecially to deliver me from my Self, from the Deceitfulneſs of my own Heart, which is too apt to lead me into Sin: And where thou ſeeſt me either by Nature or Cuſtom to be moſt weak, there be thou pleaſed to magnify thy Mercy in my Preſervation *Lord, be thou my ſtrength*; who am not able to ſtruggle with the ſlighteſt Temptation *Cover thou my head in the day of Battel*; and in all my conflicts with my Spiritual Enemies, make me *more than Conquerour*, *through him that*

that loved me. Inſpire me, O unchangeable Lord God, with that unalterable conſtancy and firmneſs of Mind, that neither the Terrours, nor the Flatteries, either of the World, or my own Fleſh, may be ever able to draw me from my Obedience to thee; that ſo I may continue *ſtedfaſt, unmovable, always abounding in the work of the Lord,* and *by a patient continuance in well-doing ſeek,* and at laſt obtain, *Honour, and Glory, and Immortality, and Eternal Life,* through Jeſus Chriſt. *Amen.*

WEDNESDAY NOON.

[*If ever* Faſting *be a Duty,* (*as our Lord's delivering Rules about it,* Matt. 6. 16. *ſtrongly implies it is*) *'tis certainly ſo in our Penitential Exerciſes, and eſpecially in our Preparation for the Holy Sacrament. And what fitter Days can we chuſe for the performance of this Duty, than thoſe which the Primitive Church has ſet apart for this Service? And theſe are* Wedneſday *and* Friday; *on the firſt of which Days our Lord was Sold* into the Hands of Sinners; *and on the Second he ſuffered Death upon the Croſs. On theſe Days, therefore, it will be proper to* Faſt: *And for Devotions to attend this our Religious Abſtinence, we cannot be furniſhed with better than the* Litany *of our Church, which contains moſt Devout Supplications for* Pardon of Sin, *and for* Grace to avoid it for the future, *and for*

for all Spiritual and Temporal Bleſſings to the whole Family *of the Faithfull*, for which our Lord *Jeſus Chriſt* was contented to be Betrayed and Crucified. *If; therefore, your Health, or other Circumſtances will permit, be ſure to* Faſt *this Day; and about* Noon, *retire into your Cloſet, and after a particular Recollection of your paſt Miſcarriages, and a ſerious Conſideration of them to beget Contrition, kneel down, and ſay,*]

O God the Father of Heaven: have mercy upon me a miſerable Sinner.

O God the Son, Redeemer of the world: have mercy upon me a miſerable Sinner.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon me a miſerable Sinner.

O Holy, Bleſſed, and Glorious Trinity, three Perſons and one God: have mercy upon me a miſerable Sinner.

Remember not, Lord, my iniquities, nor the iniquities of my fore-fathers, neither take thou vengeance of my Sins: Spare me, good Lord, ſpare me whom thou haſt redeemed with thy moſt precious Blood, and be not angry with me for ever.

Spare me, good Lord.

From all evil and miſchief, from Sin, from the crafts and aſſaults of the Devil: from thy Wrath, and from everlaſting Damnation,

Good Lord, deliver me.

From

From all blindneſs of heart, from pride, vain-glory, and hypocriſie; from envy, hatred, and and malice, and all uncharitableneſs,

Good Lord, deliver me.

From fornication, and all other deadly Sin; and from all the deceits of the World, the Fleſh, and the Devil,

Good Lord, deliver me.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

Good Lord, deliver me.

From all ſedition, privy conſpiracy and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver me.

By the myſtery of thy Holy Incarnation; by thy Holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver me.

By thine Agony and Bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver me.

In all time of my tribulation; in all time of my wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver me.

I a ſinner do beſeech thee to hear me, O Lord God, and that it may pleaſe thee to rule and govern thy Holy Church Univerſal in the right way,

I beſeech thee to hear me, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy Servant *ANNE* our moſt gracious Queen and Governour,

I beſeech thee to hear me, good Lord.

That it may pleaſe thee to rule her Heart in thy faith, fear, and love, and that ſhe may evermore have affiance in thee, and ever ſeek thy Honour and Glory,

I beſeech thee, &c.

That it may pleaſe thee to be her defender and keeper, giving her the victory over all her Enemies,

I beſeech thee, &c.

That it may pleaſe thee to bleſs and preſerve the Princeſs *SOPHIA*, and all the Royal Family,

I beſeech thee, &c.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word and that both by their Preaching and Living they may ſet it forth and ſhew it accordingly,

I beſeech thee, &c.

That

That it may pleaſe thee to endue thee Lords the Council, and all the Nobility, with race, Wiſdom, and Underſtanding,

I beſeech thee, &c.

That it may pleaſe thee to bleſs and keep the lagiſtrates, giving them grace to execute Juice, and to maintain Truth,

I beſeech thee, &c.

That it may pleaſe thee to bleſs and keep all y People,

I beſeech thee, &c.

That it may pleaſe thee to to give to all *Nati*s Unity, Peace, and Concord,

I beſeech thee, &c.

That it may pleaſe thee to give *them* an art to love and dread thee, and diligently to ve after thy Commandments,

I beſeech thee, &c.

That it may pleaſe thee to give to all thy eople increaſe of grace, to hear meekly thy Vord, and to bring forth the fruits of the pirit,

I beſeech thee, &c.

That it may pleaſe thee to bring into the ay of Truth all ſuch as have Erred and are eceived,

I beſeech thee, &c.

That it may pleaſe to ſtrengthen ſuch as do nd, and to comfort and help the weak-hearted

hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet,

I beſeech thee, &c.

That it may pleaſe thee to ſuccour, help, and comfort all that in danger, neceſſity, and tribulation,

I beſeech thee, &c.

That it may pleaſe thee to preſerve all that Travel by Land or by Water, all Women labouring with Child, all ſick Perſons and young Children, and to ſhew thy pity upon all Priſoners and Captives,

I beſeech thee, &c.

That it may pleaſe thee to defend and provide for the fatherleſs Children and Widows, and all that are deſolate and oppreſſed,

I beſeech thee, &c.

That it may pleaſe thee to have mercy upon all Men,

I beſeech thee, &c.

That it may pleaſe thee to forgive my Enemies, Perſecutors, and Slanderers, and to turn their Hearts,

I beſeech thee, &c.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the Earth, ſo as in due time we may enjoy them,

I beſeech thee, &c.

That it may pleaſe thee to give me true Repentance, to forgive me all my Sins, negligences and

nd ignorances, and to endue me with the grace f thy Holy Spirit, to amend my Life accord-ng to thy Holy Word,

I beſeech thee to hear me, good Lord.

Son of God; I beſeech thee to hear me.

O Lamb of God that takeſt away the ſins of he world,

Grant me thy peace.

O Lamb of God, that takeſt away the ſins f the world,

Have mercy upon me.

O Chriſt hear me.

Lord have mercy upon me.
Chriſt have mercy upon me.
Lord have mercy upon me.

OUR Father which art in Heaven; Hallowed be thy Name; Thy Kingdom ome; Thy will be done in Earth, as it is in leaven; Give us this day our daily Bread; nd forgive us our Treſpaſſes, as we forgive hem that Treſpaſs againſt us; And lead us not nto Temptation; but deliver us from Evil. *Amen.*

O Lord, deal not with me after my ſins.
Neither reward me after my iniquities.

O God, Merciful Father, that deſpiſeſt not the ſighing of a contrite Heart, nor the deſire

deſire of ſuch as be Sorrowful; Mercifully aſſiſt my Prayers that I make before thee, in all my troubles and adverſities whenſoever they Oppreſs me; and graciouſly hear me, that thoſe Evils which the craft and ſubtilty of the Devil or Man worketh againſt me, be brought to nought, and by the providence of thy Goodneſs they may be diſperſed, that I thy Servant being hurt by no Perſecutions, may evermore give thanks to thee in thy Holy Church, through *Jeſus Chriſt* our Lord.

O Lord, ariſe, help me, and deliver me, for thy Names Sake.

O God, I have heard with my Ears, and my Fathers have declared unto me, the noble Works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help me, and deliver me, for thine Honour.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be world without end. *Amen.*

From mine Enemies defend me, O Chriſt.

Graciouſly look upon mine Afflictions.

Pitifully behold the ſorrows of my Heart.

Mercifully forgive the Sins of thy ſervant.

Favourab

favourably with mercy hear my Prayers.
O Son of David *have mercy upon me.*
both now and ever vouchsafe to hear me, O Christ.
graciously hear me, O Christ; graciously hear me, O Lord Christ.
O Lord, let thy mercy be shewed upon me:
As I do put my trust in thee.

I Humbly beseech thee, O Father, mercifully to look upon mine Infirmities; and for the Glory of thy Name, turn from me all those evils which I most Righteously have deserved; and grant that in all my Troubles I may put my whole trust and confidence in thy Mercy, and ever more serve thee in Holiness and Pureness of Living, to thy Honour and Glory, through our only Mediatour and Advocate, Jesus Christ our Lord. *Amen.*

O Lord, I beseech thee, Mercifully hear my Prayers, and spare me who confess my Sins unto thee, that I whose Conscience by sin is accused, by thy Merciful Pardon may be absolved, through Jesus Christ. *Amen.*

O Most Mighty God, and Merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made, who wouldest not the Death of a Sinner, but that

that he ſhould rather turn from his Sin and be Saved; Mercifully forgive me my Treſpaſſes; receive and comfort me, who am grieved and wearied with the burden of my Sins. Thy Property is always to have Mercy; to thee only it appertaineth to forgive Sins. Spare me therefore good Lord, Spare me, whom thou haſt redeemed; enter not into Judgment with me thy Servant, who am vile Earth, and a miſerable Sinner; but ſo turn thine Anger from me, who meekly acknowledge my Vileneſs, and truly Repent me of my Faults: And ſo make haſt to help me in this World that I may ever Live with thee in the World to come, through Jeſus Chriſt our Lord. *Amen.*

TUrn thou me, O good Lord, and ſo ſhall I be turned. Be Favourable, O Lord, be Favourable unto me, who turn to thee in Weeping, Faſting, and Praying. For thou art a Merciful God, Long-ſuffering, and of great Pity. Thou ſpareſt when we deſerve Puniſhment, and in thy Wrath thinkeſt upon Mercy. Spare me, good Lord, Spare me, and let me not be brought to Confuſion. Hear me, O Lord, for thy Mercy is great, and after the Multitude of thy mercies look upon me, through the Merits and Mediation of thy Bleſſed Son Jeſus Chriſt our Lord. *Amen.*

Almighty

ALmighty God, the Fountain of all Wiſdom, who knoweſt our Neceſſities before ask, and our Ignorance in asking; I beſeech e to have compaſſion upon my Infirmities; d thoſe things which for my Unworthineſs lare not, and for my Blindneſs I cannot , vouchſafe to give me for the Worthineſs thy Son Jeſus Chriſt our Lord. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of holy Ghoſt be with me evermore. *Amen.*

[N. B. *The ſame method of Devotions is wiſe to be uſed on* Friday *Noon.*]

EDNESDAY EVENING.

There is nothing that will more encreaſe your godorrow for your Sins, *or add a greater ſtrength to Virtuous Reſolutions,* (*which you have fixed in Morning's Devotion for this Day*) *than a ly and affectionate Senſe of the Infinite Love of in* Chriſt. *This will make you aſhamed, and y at your Self, that you have made ſo vile and wretched returns to the Divine Goodneſs; inſpire with a perfect hatred and deteſtation of your ; and ſo fill your Soul with Love and Gratitude to and your Saviour, that you will think nothing too*

grievous

grievous to Suffer, nothing too difficult to do in Obedience to them. 'Tis hardly possible to resist the Powerful Charms of the Divine Love, when duly apprehended, and seriously consider'd. We cannot; if we are Men, and not Marble, we cannot seriously reflect upon the Infinite Love of God to us, but we must Love him who first Loved us; *(for Love naturally begets Love, as one Fire kindles another:) If we heartily Love him we shall, above all things, desire to Please him. If above all things we desire to Please him, it must needs be our highest Delight to fulfil his Commandments: If it be our highest Delight to fulfil his Commandments, that Delight will conquer the difficulties of Vertue, facilitate the practice of Religion, and sweeten all its easy Toyls, so that we shall* run the way of God's Commandments *not only without difficulty, but with a Pleasure more Transporting, with a Joy more Enravishing than any is to be found in all the gay and pleasant Delights, in all the fluttering and tumultuous Joys of Vice and Licentiousness.*

Endeavour therefore, in the next place, to affect your Soul with a grateful Sense of the Divine Love in some such Meditation *as this.*]

The MEDITATION.

IN this, ſaith St. *John*, *was manifeſted the Love of God towards us, becauſe that God ſent his only-begotten Son into the World, that we might Live through him. Herein is Love, not that we Loved God, but that he Loved us, and ſent his Son to be the Propitiation for our Sins.* What a glorious Idea, what a lovely Repreſentation does this give us of the Divine *Good-will towards Men*? Well might the Apoſtle ſay that *God is Love*, ſince this adorable Inſtance of his more than Fatherly Pity and Indulgence, to us his ſinful and diſobedient Children, ſpeaks him Love it ſelf, a Being of Infinite Mercy, of a Compaſſion and Tenderneſs too great to be expreſt. Had the Merciful God, in compaſſion of our Weakneſs and Infirmity, vouchſafed to receive us to Mercy after we had ſinned againſt him, even on any ſcore, it had been an Inſtance of Goodneſs never enough to be admired: But that he ſhould ſend his own Eternal Son into the World to die for our Redemption, that he ſhould accompliſh our Salvation at the Infinite Expence of the moſt Precious Blood of his *beloved Son*, *in whom he is well pleaſed*, is ſuch a Miracle of Mercy and Loving-kindneſs as muſt for ever ſtand by it ſelf without a Parallel. Hiſtorians have Recorded

corded ſome (tho' very rare) Examples of Princes that have devoted their Lives, and laid them down for the good of their Countries; and theſe have been juſtly applauded as the moſt glorious Flights of Humane Love: But was it ever heard that an offended Prince, provoked by the moſt audacious and often repeated Rebellions of his Subjects, ſhould devote his only Son, the ſole Heir of his Kingdom, to die for thoſe Infamous and Notorious Rebels, to purchaſe their Pardon, and ſave them from that Puniſhment which was moſt juſtly due to their Rebellious Practices? No ſuch tranſcendent Love as this was ever known, ſo much as in Fiction. *Scarcely*, ſaith St. *Paul, for a Righteous Man will one die, yet peradventure for a good Man ſome will even dare to die*; and that Son of God, *who gave himſelf for us*, has told us that *Greater Love hath no Man, than that he lay down his Life for his* FRIEND: This is the very higheſt pitch of Human Charity. *But God commendeth his Love to us, in that while we were yet Sinners*, i. e *Enemies*, (or Rebels) *Chriſt died for us.* That the offended Majeſty of Heaven, the great and glorious King of all the World ſhould give up his own only-begotten Son to ſuffer for our Sins, to be a Ranſom for us his declared Enemies, that had provoked him by ſo many repeated acts of Rebellion againſt him; and that the Eternal Son of

of God, *the brightneſs of his* Father's *Glory, and the expreſs Image of his Perſon*, ſhould ſo readily condeſcend to lay down his Life for us his Enemies, and offer up himſelf a willing Victim to atone for our ſins, and reconcile us to his offended Father; that he, a God, ſhould vouchſafe to put on Humanity, ſhould leave the Glories of Heaven to dwell below in this howling Wilderneſs, to become *a Man of Sorrows and acquainted with Grief*, to be *wounded for our Tranſgreſſions, and bruiſed for our Iniquities*, that *we through his ſtripes might be healed*; what is this, but a Prodigy of Love, a moſt ſtupendious Expreſſion of the moſt exuberant and aſtoniſhing Goodneſs and Loving-kindneſs? And that which renders this Divine Love, if it be poſſible, yet more amazing and wonderful, is that *God ſpared not the Angels that Sinned, and kept not their firſt State, but left their own Habitations; but caſt them down into Hell, and deliver'd them into Chains of Darkneſs, to be reſerved unto Judgment:* No Son of God appears in the Angelical Nature, to Mediate for them, and to purchaſe for them a Reſtitution to thoſe Glories from which they fell, but they remain the Everlaſting Monuments of the Divine Vengeance and Diſpleaſure. But when Mankind had ſinned and fallen, and thereby became a

deſerving Object of the Divine Wrath, God *was not extream to mark what they had done amiſs*, but even before he denounced the Curſe that was due to their Diſobedience, he gave them the gracious Promiſe of a Redeemer, that *Seed of the Woman* which ſhould *bruiſe the Serpent's Head*: And afterwards *when the fullneſs of time was come*, and when all Mankind had moſt abominably perverted their ways before God, he made good that Promiſe, by *ſending his only begotten Son into the World, who became Incarnate*, and *ſuffered for us Men, and for our Salvation*. What more ſurprizing Inſtance of the ineſtimable Love of God to Mankind, could poſſibly have been given? That Men ſhould be dearer to him than Angels, and whilſt he ſuffer'd thoſe offending Spirits to fall and periſh Eternally, he ſhould vouchſafe *to take hold* of Humane Nature, and ſave it from everlaſting Death and Damnation! And canſt thou then, O my Soul, reflect on this Infinite Love of God and Chriſt to thee, and not be enflamed with a Reciprocal Affection? Is it poſſible to conſider theſe things, or to commemorate them at the Holy Table, and not be aſhamed and angry at thy Self that thou haſt made ſuch vile and ungratefull Returns to ſuch unexampled Goodneſs and Loving kindneſs? Does it not grieve thee that thou haſt Offended ſo Gracious a God? Art thou not aſhamed

that thou haſt ſo little Love for him that ſo Loved thee as to give himſelf for thee? Doſt thou not hate thoſe Sins, that were the cauſe of thy Deareſt Saviour's Sufferings; thoſe Sins, that coſt the Blood of the Son of God to expiate their Guilt and purchaſe they Pardon? Is it poſſible thy Sins ſhould be as dear to thee, as the Son of God was to his Father? And did his Father leave him out of Love to thee, and canſt thou not leave thy Sins out of Love to him? Canſt thou think any thing too great, or too difficult to do or ſuffer for his Sake, who for thy Sake came down from Heaven to ſuffer Death upon the Croſs? Bleſſed Lord! I admire, I adore this thy Myſterious Love! I loath, I abhor my former baſe and vile Ingratitude! I am even overcome with ſo much Goodneſs, I cannot reſiſt ſuch Charms of Love! What ſhall I ſay unto thee, O thou Lover and Redeemer of Souls? What ſhall I render to thee, my God, my Saviour, for this thine ineſtimable, this unſpeakable, (what ſhall I call it?) this inconceivable Love, this *Love that paſſeth Knowledge?* What can I render but the grateful Recognitions of my Devouteſt Praiſes and Adorations, my moſt fervent and enflamed Affections? And how ſhall I expreſs my thankfull and affectionate Senſe of *thy* Goodneſs to me, and *my* ſincere and unfeigned Love of thee, but by keeping thy Commandments? I will not, I cannot be any longer ſo ungratefull as

to withhold from thee this eaſy Tribute, this poor acknowledgment of a Debt too great, too infinitely great to be repay'd. I entirely offer up my whole Self, Soul and Body, to be diſpoſed of after thy Pleaſure. I am reſolved to ſpend my Life in thy Service, who *haſt Bought me with* ſo invaluable *a Price. Tho' I ſhould Die with thee*, I hope, I ſhall not in any wiſe *deny thee. For I am perſuaded that neither Life, nor Death, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall be able to ſeparate me from the Love of God, which is in* Chriſt Jeſus *our Lord.*

The HYMN.

I Will Love thee, O Lord, my Strength, the Lord is my Stony-Rock, and my Defence: my Saviour, my God, and my Might, in whom I will Truſt, my Buckler, the Horn alſo of my Salvation, and my Refuge.

I will declare thy Name unto my Brethren: in the midſt of the Congregation will I Praiſe thee.

For *it is a good thing to give thanks unto the Lord: and to ſing Praiſes unto thy Name, O moſt Higheſt.*

To

To tell of thy loving-kindneſs early in the Morning: and of thy truth in the night ſeaſon.

For thou, Lord, haſt made me glad through thy Works: and I will rejoyce in giving Praiſe for the Operations of thy Hands.

O Lord, how glorious are thy Works! and thy Thoughts are very deep.

The Lord *hath ſhewed his Ways unto* Moſes: *his Works unto the Children of* Iſrael.

The Lord is full of Compaſſion, and Mercy: Long-ſuffering and of great Goodneſs.

He will not alway be Chiding: neither keepeth he his Anger for ever.

He hath not dealt with us after our Sins: nor rewarded us according to our Wickedneſs.

For look how high the Heaven is in compariſon of the Earth: ſo great is his Mercy alſo toward them that Fear him.

Look how wide alſo the Eaſt is from the Weſt: ſo far hath he ſet our Sins from us.

Yea, like as a Father pitieth his own Children: even ſo is the Lord merciful unto them that fear him.

For he knoweth whereof we are made: he remembreth that we are but Duſt.

The days of Man are but as graſs: for he flouriſheth as a flower of the field.

For as ſoon as the Wind goeth over it, it is gone: and the place thereof ſhall know it no more.

But the merciful goodneſs of the Lord endureth for ever and ever, upon them that fear him: and his Righteouſneſs upon Children's Children.

Even upon ſuch as keep his Covenant: and think upon his Commandments to do them.

O praiſe the Lord, ye Angels of his, ye that excel in ſtrength: ye that fulfil his Commandments, and hearken unto the voice of his Words.

O praiſe the Lord all ye his Hoſts: ye Servants of his that do his pleaſure.

O Love the Lord all ye his Saints: for the Lord preſerveth them that are Faithfull, and plenteouſly rewardeth the Proud doer.

O ſpeak good of the Lord all ye Works of his in all places of his Dominion: praiſe thou the Lord, O my Soul.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

The

The PRAYER.

ALmighty God, the Father of all Mercies, who in thine Infinite Love towards Mankind, waſt Pleaſed *to ſend thine only begotten Son into the World, to be a Propitiation for our Sins*; I thy moſt unworthy Servant, here Proſtrate my ſelf before thee, Humbly deſiring thy Fatherly Goodneſs to accept the juſt Tribute of my moſt hearty Thankſgiving and unfeigned Praiſes and Adorations, as for all thy manifold Mercies and Favours to me and all the Children of Men, ſo more eſpecially for that moſt adorable Inſtance of thy Goodneſs, the Redemption of the World by our Lord Jeſus Chriſt; for the means of Grace, and the hope of Glory. I Bleſs thee, Holy Father, the Almighty Creator and Upholder of the Univerſe, for that thou gaveſt me a Being, when as yet I was not; that thou haſt made me a Reaſonable Creature, capable of ſerving thee here, and being happy with thee hereafter; that thou haſt hitherto Preſerved me in Being, and afforded me the neceſſary Comforts and Conveniencies of Life, and Opportunities of thy Service: But above all, I Laud and Magnify thy Glorious Name, I Bleſs thee, I Praiſe thee with the moſt Inflamed Affections of a grateful Heart, for thy moſt Ineſtimable Love in redeeming me by

the Blood of thy dear Son, who by his Death upon the Croſs has ſatisfied for my Sins, and Purchaſed my Pardon and Reconcilation with thee. I Praiſe thee, I Glorify thee, O Bleſſed *Jeſu*, Lamb of God, Son of the Father, for thine infinite Love and Condeſcenſion, thy great Grace and Mercy towards me thine unworthy Creature, in that thou waſt Pleaſed not only to Die for me, but to become my Spiritual Food and Suſtenance in thoſe Holy Myſteries, which thou haſt Inſtituted as pledges of thy Love, and for a continual Remembrance of thy Death and Paſſion, till thy Glorious Appearing. And, I beſeech thee, give me that due ſenſe of theſe and all other thy Mercies, that my Heart may alway be unfeignedly Thankful, and that I may ſhew forth thy Praiſe, not only with my Lips, but in my Life, by giving up my Self to thy Service, and by walking before thee in Righteouſneſs and true Holineſs all the Days of my Life. To this end be thou Pleaſed to warm and enliven my cold and dull Affections, and inſpire me with an Holy Zeal, that I may with Spiritual Affections approach this Spiritual Feaſt: And let, O Lord, that infinite Love of thine in Dying for ſo wretched a Sinner, whilſt I Gratefully Commemorate it in the Holy Sacrament, inflame my frozen benummed Soul, and kindle in it that ſacred Fire

of Love to thee, and that ſo Vehement, that no Waters may quench, no Flouds drown it, ſuch as may burn up all my Droſs, not leave one Unmortified Luſt in my Soul. Lord, if thou ſee it fit, be pleaſed to let me taſt of thoſe Joys, thoſe Raviſhments of thy Love, wherewith thy Saints have been ſo Tranſported. But if in this I know not what I ask, if I may not chuſe my place in thy Kingdom, yet, O Lord, deny me not to Drink of thy Cup, let me have ſuch a ſincerity and degree of Love, as may make me endure any thing for thy ſake, ſuch a perfect Love as may caſt out all fear and ſloth too, that nothing may ſeem to me too grievous to ſuffer, or too difficult to do in Obedience to thee; that ſo expreſſing my *Love* by *keeping thy Commandments*, I may by thy Mercy at laſt obtain that *Crown of Life*, which thou haſt promiſed to *thoſe that Love thee*, *through Jeſus Chriſt* our Lord. *Amen. Amen.*

THURSDAY MORNING.

[*As the Conſideration of the great Mercy of God in giving his Son to Die for our Sins, and of the infinite Love of our Lord and Saviour in Suffering Death for us his Enemies, is naturally apt to enflame our Love to God and Chriſt; ſo it ought likewiſe to be a very Powerful Perſuaſive to the Love of our Neighbour: according to that of*

St. John

Sr. John, Beloved, if God ſo Loved us, we ought alſo to Love one another. *This Univerſal Charity is at all times a Duty, but moſt Particularly required when we approach the Holy Table, where by our joyning partaking of the Holy Myſteries, we ſignify our being joyned and united, not only to* Chriſt *our Head, but to each others likewiſe, as fellow-members of his Myſtical Body. And therefore we cannot, without the imputation of the Vileſt Hypocriſie, come to the Holy Sacrament, unleſs we are truly* in Charity with all Men, i. e. *unleſs we do not only heartily forgive all thoſe that may have any ways* Offended *us, but bear them ſuch a real kindneſs as will expreſs it ſelf in all the Offices of Love and Friendſhip, in the ſame manner as if they had never* Offended *us at all; and do our parts likewiſe towards a Reconciliation with thoſe whom we have any way Injured or* Offended. *Which that we may be perſuaded to do with the utmoſt Sincerity, we ſhould do well to read very attentively thoſe excellent Precepts of our Lord,* Mat. V. from ver. 38 to the End of the Chapter, *together with* 1 John Ch. 4. *and the Parable of a King taking an account of his Servant.* Mat. 18. 23, 24. &c. *And reflect upon them in the following Meditation,* viz.]

The MEDITATION.

LOve *your Enemies,* ſays our Lord, *Bleſs them that Curſe you, do good to them that hate you, and Pray for them that Deſpitefully uſe you and Perſecute you.* This is the Comman-

of our great Maſter and Saviour: And to recommend it to us the more Effectually, he tells us that in ſo doing we ſhall reſemble the great God, in that which is his greateſt and moſt adorable Perfection, his Infinite Goodneſs. *That*, ſays he, *ye may be the Children of your Father which is in Heaven: For he maketh his Son to riſe on the evil, and on the good, and ſendeth Rain on the juſt, and on the unjuſt.* 'Tis but a ſmall thing to Love them that Love us: That's no more than what the reſt of the World do; *Do not*, ſays our Lord, *even the Publicans the ſame?* But " to extend our kindneſs, (like " the Bleſſings of Heaven) even to Enemies " and injurious Provokers, in the ſame manner " and meaſure as they do ill to us; to do good " to them, Bleſſing, Obliging, and Praying for " them, and making them no other return for " all their Virulences, Hatreds, and contumelious " and malicious Behaviour to us; this is that Charity that Chriſt requires of all his Followers; his is that *Love by which* our Lord *would have s known to be his Diſciples*; this is that *Love* which *he that dwelleth in, dwelleth in God, and e in him: Hereby* may *we know that we well in him, and he in us*, if *he hath given us f his Spirit*; if that Divine Affection of Love nd Charity ſo Eminently Conſpicuous in Chriſt, be obſervable in us alſo. And how hard ever it may ſeem to Fleſh and Blood, to

ſtifle

ſtifle the juſteſt Reſentments, and heartily to forgive the moſt provoking Injuries that can be offer'd us by Men; yet ſurely the conſideration of God's mighty Love to us, notwithſtanding the heinous Provocations we have offer'd him, cannot but Inſpire us with thoughts of Love and Kindneſs towards our Offending Brethren. If we are ſincerely grateful to God for his Inеſtimable Goodneſs in *ſending his Son to be the Propitiation for our Sins*, to appeaſe his juſt Wrath againſt us for our Offences, and deliver us from the Puniſhment of them; that unfeigned gratitude will ſtrongly Prompt us to the imitation of ſo Glorious an Example in doing good to thoſe who have leaſt deſerved it at our Hands, and *heaping Coals of Fire upon their Heads* to Melt them into Kindneſs and Compliance. This is, indeed, the only return we can make to God, for his unſpeakable Love to us his Enemies, *even to Love one another*. For *no Man hath ſeen God at any time*; he is not in our reach to be ſeen and converſed with by us; neither is he capable of receiving any Acts of Love and Charity from us; but if in Obedience to his Commands, and conformity to his Example, we are kind and loving to our Brethren, whatſoever their Demeanour may be to us, in this we imitate the Divine Goodneſs, and make the moſt acceptable return to God, that we are able, for all his Mercy and Loving kindneſs

Then as *St. John* expreſſes it, *God dwelleth in us, and his Love is Perfected in us.* And is it not moſt Reaſonable, that when God ſo Graciouſly offers Forgiveneſs to us who have ſo grievouſly Offended him, that we ſhould in Obedience to, and Imitation of him, as readily forgive thoſe that have Offended us? Is it poſſible that my Brother ſhould treſpaſs againſt me ſo heinouſly as I have treſpaſſed againſt God: That the moſt Malicious Enemy I have, ſhould offer me ſo many and ſo great Provocations, as I have offer'd (perhaps) every Day of my Life to the great God of Heaven and Earth? And when *he frankly forgives* me the *ten Thouſand Talents*, ſhall I think it hard to forgive my *Fellow-Servant* the poor Pittance of an *Hundred Pence*? The diſproportion of the moſt injurious Offences of my Brethren towards me, and the very leaſt of my Sins againſt God is, indeed, vaſtly Greater: And ſhall *I not have Compaſſion on my Fellow-Servant, even as* God hath *had pity on me*? Or how can I expect that God ſhould be Merciful to me, in the forgiveneſs of my own Sins, if I *from my Heart forgive not my Brethren their Treſpaſſes* againſt me? More eſpecially, when I approach this Heavenly Feaſt, which our Lord has Ordain'd to be a *Band of Union* between all Chriſtians who believe in one common Saviour, and are all partakers of the Benefits of his Sacrifice, to

the

the Commemoration of which he now Invites me for this end, among many others, that I may Profeſs Charity to all my Brethren and Fellow Chriſtians, and joyn my ſelf in a Perpetual League of Friendſhip with them, as well as with himſelf; how can I, without incurring the horrible guilt of the Rankeſt Hypocriſie, give any Entertainment even to the ſmalleſt Reſentment of my Brethrens Offences? 'Tis the earneſt deſire of the great Maſter of the Feaſt, that all that Partake of it ſhould Love one another with the moſt ſincere and unfeigned Affection; that they ſhould never fall out any more, neither *give*, nor *take Offence*, but live for ever in the peace of God, in Unity, and Holy Love. And what a Glorious State would the Church of Chriſt be reduced to, if all *that Name the Name of Chriſt*, all that *Eat of the ſame Bread*, and *Drink of the ſame Cup* would heartily Embrace each others Friendſhip, and unanimouſly reſolve to remain United in an inſeparable Love and Affection. *How good! How Pleaſant* would it be for *Brethren to dwell together* thus *in Unity*. Far be it from thee, O my Soul, to make any Diſcord in this Divine Harmony! I Rejoyce, I Exult to enter into theſe Holy Bonds of Love and Charity. I unfeignedly forgive all that have any ways Offended me, and Embrace them with the ſincereſt Love and

Brotherly

rotherly-kindneſs. It ſhall be my conſtant ndeavour *to keep the Unity of the Spirit in the ond of Peace.* Nothing ſhall poſſeſs my Heart ut Love and Good-will. *If it be poſſible, as uch as in* me *lieth,* I will live *Peaceably with ll Men; giving no Offence to any Man,* nor re- nting any Offence given, but Embracing all y Brethren all the World over, with an open nd enlarged Heart, and *Loving* them, *not in ord, nor in Tongue, but in deed and in Truth.*

For the HYMN.

PSALMS 67. 122. 133.

PSALM 67.

God be Merciful unto us, and Bleſs us: and ſhew us the Light of his countenance, and Merciful unto us.

That thy way may be known upon Earth: thy ving health among all Nations.

Let the People Praiſe thee, O God: yea let all People Praiſe thee.

O Let the Nations rejoyce and be glad: for u ſhalt judge the folk Righteouſly, and govern Nations upon Earth.

Let the People Praiſe thee, O God: let all the ple Praiſe thee.

Then

Then shall the Earth bring forth her Increase: and God, even our own God, shall give us his Blessing.

God shall Bless us: and all the ends of the World shall fear him.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

PSALM 122.

I Was glad when they said unto me: we will go into the House of the Lord.

Our Feet shall stand in thy Gates: O Jerusalem.

Jerusalem *is built as a City: that is at Unity in it self.*

For thither the Tribes go up, even the Tribes of the Lord: to testify unto Israel, *to give thanks to the Name of the Lord.*

For there is the Seat of Judgment: even the Seat of the House of David.

O *pray for the Peace of* Jerusalem: *they shall prosper that Love thee.*

Peace be within thy Walls: and Plenteousness within thy Palaces.

For my Brethren and Companions sake: I will wish thee Prosperity.

Yea, because of the House of the Lord our God: will seek to do thee Good.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

PSALM 133.

Behold, how good and joyful a thing it is: Brethren to dwell together in Unity.

It is like unto the precious Ointment upon the Head, that ran down unto the Beard: even, unto Aaron's *Beard: and went down to the Skirts of his Cloathing.*

Like as the Dew of Hermon: *which fell upon the Hill of* Sion.

For there God promised his Blessing: and Life for evermore.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

The PRAYER.

A General INTERCESSION.

O Merciful *Jesu*, who so tenderly lovedst Mankind, as to offer up thy self upon the Cross for its Redemption; suffer not, I beseech thee, any part of the price of thy Blood to

to be utterly loſt, but let the effect of that Redemption be as Univerſal as the deſign of it; that it may be to the Salvation of all. To this end, let *thy way be known upon Earth, thy ſaving health among all Nations.* Enlighten *all that ſit in Darkneſs and the ſhadow of Death, and guide their Feet in the way of Peace:* Take *the Heathen* into *thine Inheritance, and the utmoſt parts of the Earth into thy Poſſeſſion*; ſhew the Light of thy Truth to all *Jews, Turks, Infidels,* and *Hereticks*; take from them all Ignorance, hardneſs of Heart, and contempt of thy Word, and ſo fetch them Home, Bleſſed Lord, to thy Flock, that they may be Saved among the number of the *True ISRAELITES.* Look down with thy tendereſt Compaſſions upon the Holy Catholick Church; inſpire it continually with the Spirit of Truth, Unity, and Concord, that *there may be no Diviſions* among thoſe that profeſs thy moſt Holy Religion, but that they may *be perfectly joyned together in the ſame Mind, and in the ſame Judgment:* And grant that all that call upon thy Name, *every one that nameth the Name of* Chriſt, may *depart from Iniquity*; that *the Love of thee* their Saviour may *conſtrain* them ſo to live as thou haſt taught them, *cleanſing themſelves from all Filthineſs of the Fleſh and Spirit, and perfecting Holineſs in the Fear of God.* In a more eſpeci

ſpcial manner, I moſt humbly beſeech thee, O Lord, to watch over and defend that part of hy Church (in which thy kind and gracious Providence has placed me) that is Eſtabliſhed n this Nation. Let neither Hereſie, nor chiſm prevail againſt it, or diſturb its Peace: reſerve it from the Inſults and Invaſions of ither its more Open, or Concealed Enemies, nd let no Deſigns formed againſt, it proſper: Unite all its Members to thee by Purity and Holineſs, and to each other by Brotherly-Love, nd ſo Eſtabliſh our *Sion*, a *Praiſe in the Earth.* hower down the Choiceſt of thy Bleſſings pon its Pious and Religious Protectour and Defender, our moſt Gracious QUEEN; *lead thou* Her *Cauſe, O Lord, againſt thoſe hat Strive with* Her, *and Fight thou againſt hoſe that Fight againſt* Her: And do thou ſo uide, aſſiſt and direct Her in the faithful Diſharge of that great Office whereunto thou aſt appointed Her, that under the Happy Inuence of Her Governance, *we may lead quiet nd peaceable Lives in all Godlineſs and Hoeſty.* So bleſs Her, O Lord, and together ith Her the whole Royal Family, that they ver truſting in thy Goodneſs, protected by hy Power, and crowned with thy gracious nd endleſs Favour, may continue before hee in Health, Peace, Joy, and Honour, a

long

long and happy Life upon Earth, and after Death obtain everlasting Glory in the Kingdom of Heaven. Be pleased *to endue the Lords of the Council, and all the Nobility*, and subordinate *Magistracy, with Grace, Wisdom, and Understanding*; and grant, that they may neither want Will nor Power to punish Wickedness and Vice, and to maintain God's true Religion and Vertue, *to the Terrour of Evil-Doers, and the Praise of them do Well. Illuminate* the Governours and Pastours of thy Church, *with the true knowledge and understanding of thy Word, and* grant, *that both by their Preaching and Living, they may set it forth and shew it accordingly*; "*Let her Priests* "*be cloathed with Righteousness, and wash their* "*Hands in Innocence, before they compass thine* "*Altar*. O let not any vain Ambition for "themselves, make them expose or prostitute "the Honour of their God: No affectation "of that Knowledge which puffeth up, divert "them from that Charity which only Edifi-"eth: Grant that the interest of Religion, "may still be uppermost in their Hearts and "never vail to Secular Ends, nor the pretence "of Truth Cloak any exorbitant Passion. "Nay, O Lord, refine even their Zeal, and "make it serve to kindle, not consume their "Charity: And to inspirit them with such an "unwearied Industry, that they may always

"*abound*

abound in the work of the Lord, and diligently *take heed* to those *Flocks*, *over whom the Holy Ghost has made them Overseers*. And to all those who are under their Charge, give Meekness to *submit* to those, who by thy appointment *watch for their Souls*; Suppress all Prejudices and Faction, and let none *be puffed up for one against another*, but grant that by a due attendance on their Callings both as Men and Christians, they may lead a quiet and peaceable Life, duly *serving thee in Righteousness and true Holiness*. And, Lord, let both Priest and People so *follow after the things that make for Peace*, that we may *adorn the Doctrine of our God and Saviour*, take off the Scandal our Divisions have given to those that are without, and evidence our Relation to *the Prince of Peace*. And, O thou Merciful Saviour and most Gracious Redeemer, do thou Comfort and Succour, and in thy due time Relieve all those that are in Affliction, *deliver the Outcast and Poor*, *help them to Right that suffer Wrong*, *let the sorrowfull sighing of the Prisoners come before thee*, *and according to the greatness of thy Power*, *preserve thou those that are appointed to Die*; grant Ease to those that are in Pain, Supplies to those that suffer Want; give to all presumptuous Sinners a sense of their Sins, and to all Despairing

" ſpairing, a ſight of thy Mercies; and do
" thou, O Lord for every one, abundantly
" above what they can ask or think. Pour
" down thy Bleſſings upon all that are near
" and dear to me, [all who have recommended
" themſelves to my Prayers.] Do good to
all that have done me Good, and pardon all
thoſe that in Thought, Word, or Deed, have
done me any kind of Injury; and by the Po-
wer of thy Holy Spirit, work both in them
and me all that good that may make us accep-
table in thy Sight. And grant, bleſſed Jeſu,
that through thy precious Blood ſhed upon the
Croſs, and Repreſented, and by Faith received
in this Holy Sacrament, we may all be pre-
ſented Pure, and Unblameable, and Unreprove-
able in thy Sight, that ſo at laſt we may be
admitted into that Region of Purity where no
Unclean thing can enter, there to Sing eternal
Praiſes to thee our Redeemer, who liveſt and
reigneſt with the Father, and the Holy Ghoſt,
one God, World without End. *Amen.*

THURSDAY EVENING.

[*Having thus far proceeded in your Preparation
for the Holy Sacrament, it will now be ſeaſonable to
apply your Thoughts to that which is more immedi-
ately*

ately the End and Design of that Heavenly Feast: That therefore, being to preserve a perpetual Memory of our Glorious Redeemer, and to bring to our Remembrance all that he did and suffer'd for us, that we may be thereby induced to follow the Blessed Steps of his most Holy Life, *and yield a ready and uniform Obedience to those Divine Precepts he has deliver'd to us; you cannot better improve the Time that remains for your Preparation, than in Meditating upon the most Remarkable Passages of the History of our Saviour recorded in the* Gospels. *Read therefore the 1st Chap. of* St. John's *Gospel, to ver.* 15. *and* St. Luke's *2nd Chap. to ver.* 40. *and let the* Incarnation, Nativity, *and* Circumcision *of our Lord and Saviour be the Subject of this Evening's Meditation.*]

The MEDITATION.

BEhold saith the Angel to the wandring Shepherds, *I bring you good Tidings of great Joy, which shall be to all People. For unto you is Born this day, in the City of* David, *a Saviour, which is* Christ *THE LORD.* Surely such an amazing piece of News as this must heighten their Wonder, must add to their Astonishment. The Birth of a *Saviour* must needs be the most acceptable Tidings, the most joyfull News they could possibly receive. But that this new-born *Sa-*

viour ſhould be *THE LORD*, the Eternal *Word*; that the Son of God ſhould be Born of a Woman; that *the Word* ſhould be *made Fleſh*; that God ſhould ſend no meaner Perſon into the World, to negotiate a Peace with his Rebellious Subjects, than the ſecond Perſon of the moſt adorable Trinity; this was ſuch a Wonder of Wonders, ſuch a ſtupendious Expreſſion of the Divine *Good-will towards Men*, that it muſt needs renew their Amazement at the hearing it; ſuch amazing Love had need have no leſs than a whole *Chorus* of Illuſtrious *Seraphims* to Proclaim it; ſcarce any meaner Meſſengers could have maintain'd the Credit of ſo wonderfull a Relation. That the great Creatour of Heaven and Earth, who is able by one *blaſt of the Breath of his Diſpleaſure* to reduce a diſobedient World into its firſt Nothing, and by one *word of his Power* to command a new and better one into Being, ſhould vouchſafe to receive his Rebellious Subjects into his Favour, upon their moſt humble Submiſſion and moſt importunate Petitions, even upon any Terms, would have been a glorious Inſtance of Mercy and Goodneſs: But that he himſelf ſhould condeſcend to make the firſt offer of a Reconciliation, and ſend a glorious Embaſſage to us, vile Worms and Miſerable Sinners, to court us to a Peace; and yet more, that he ſhould ſend his own

own Eternal Son on this moſt gracious Errand, to be the Mediatour of that Peace and Reconciliation, is a more illuſtrious Expreſſion of Kindneſs than any Romance of Friendſhip ever thought of: Is ſuch a glorious Manifeſtation of the infinite Goodneſs of the Divine Nature, that it juſtly deſerved to be Celebrated with the joyfull Praiſes, and tunefull Acclamations of the bright *multitude of the Heavenly Hoſt* of Cherubims and Seraphims, ſaying, *Glory to God in the Higheſt, and on Earth Peace, Good-will towards Men.* And that the Son of the Eternal God, *the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon*, the ſecond Perſon of the ever-bleſſed and undivided Trinity, *the Lord of Life and Glory*, ſhould vouchſafe to deſcend from thoſe Bleſſed Manſions of inacceſſible Light, thoſe Regions of inconceivable Bliſs, where *he now Sits at the Right-Hand of God*, to cloath himſelf in the vile Raggs of Humane Nature, to unite himſelf to frail Fleſh and Blood for our ſakes, *that we might Live through him*; that he, *who made the World, and all that therein is*, ſhould be *Born in the World*, ſhould become an Infant of a Span long, the Son of the betrothed Wife of a poor Carpenter, whoſe ſlender Fortunes could afford him no better Cradle than a *Manger*, is ſuch a Miracle of

Love, ſuch an adorable Inſtance of Kindneſs and Condeſcenſion, as is above the force of Words to expreſs, or of Thoughts to conceive. This is that Myſtery of Myſteries which the very *Angels deſire to look into*; which is the perpetual Theme of their Wonder and Admiration; which the more they look into, ſtill the more they deſire to look into to Eternal Ages. 'Tis this Myſterious Love, that the Angelical Choir, together with *the Spirits of Juſt Men made perfect*, are continually Celebrating with repeated Hallelujahs and Songs of Praiſe, ſaying, *Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.* And how canſt thou, O my Soul, when thou reflecteſt upon this Almighty Love of God towards us, vile Worms and ſinfull Duſt and Aſhes; when thou conſidereſt this wonderful Condeſcenſion of the Son of the moſt High, in vouchſafing to be cloathed with frail Fleſh and Blood, *to take upon him the form of a Servant*, to be Circumciſed and Obedient unto the Law for Man; how canſt thou forbear to joyn thy Voice with thoſe Heavenly Choiriſters, in Celebrating this infinite Love and Condeſcenſion with the moſt exalted Praiſes and Thanksgivings? 'Twould be the higheſt Ingratitude coldly to think of,

and

and to be but little affected with ſo great a Favour: A Favour, which juſtly challenges from thee, the moſt adoring Thoughts, the warmeſt and moſt enflamed Affections, the devouteſt Extaſies of Love: I will go, therefore, to the Holy Table, and there will I declare in the Aſſembly of the Faithfull, *in the preſence of the Lord's People*, the juſt Senſe I have of this unſpeakable Favour: I will there make the moſt public and ſolemn Acknowledgment of the mighty Obligations I lie under to God and my Saviour, and declare how greatly I Rejoyce in their Love: I will there, in a grateful Recognition of the Divine Love and Good-will towards mé, offer up my ſelf a lively Sacrifice unto God, ſubmitting my ſelf wholly to be diſpoſed of according to his Will and Pleaſure, and binding my ſelf anew to Glorify him, in a willing and conſtant Obedience: I will there oblige my ſelf by the moſt Sacred Tye, to a ſteady perſeverance in my Duty in a diligent and zealous Imitation of that Divine Example which was ſet me by the Son of God Incarnate: I will make it my ſincere endeavour for the remaining part of my Life, to conform my ſelf to his moſt excellent Pattern; His adorable Goodneſs ſhall incite me, to do all the Good I can to all Mankind; His infinite Love, to a fervent Charity to all my Brethren; and His miraculous Condeſcenſion, to

an unfeigned Humility. I will go and receive the pledges of his Love, the Earnests of his Good-will, the Sacred Memorial of his now glorifyed Body and most precious Blood; and I will humbly Beg of him that he would form me into his own Image, and work in me those Graces which were so conspicuous in him when he had put on Humanity; and I doubt not but that in Receiving, he will Communicate to me so much of his own Spirit that I shall hereafter be *Zealous of good Works*; he will inspire me with that Gratitude to him my Redeemer, that for his sake I shall embrace all my Brethren with a sincere Affection, as partakers of that Nature he took for my Redemption; and finally, that he will *work in me both to will and to do* in all things *according* to what he hath both recommended by his Example, and in his Word declared to be *Acceptable in his Sight*: So that from attending upon his Service and Sacraments here, I shall at the last be Translated to the blisful Society of Angels and Archangels, and *the Spirits of Just Men made perfect*; and joyn with them in ascribing *Blessing, and Honour, and Glory, and Power, to him that sitteth upon the Throne, and to the Lamb, for ever and ever.*

The

The HYMN.

O *Sing unto the Lord a new Song: ſing unto the Lord all the whole Earth.*

Sing unto the Lord, and praiſe his Name: be telling of his Salvation from day to day.

The Lord hath declared his Salvation; his Righteouſneſs hath he openly ſhewed in the ſight of the Heathen.

He hath remembred his Mercy and Truth toward the Houſe of Iſrael: *and all the ends of the World have ſeen the Salvation of our God.*

He hath viſited and redeemed his People; and raiſed up a mighty Salvation for us, in the Houſe of his Servant David.

As he ſpake by the Mouth of his Holy Prophets, which have been ſince the World began;

That we ſhould be ſaved from our Enemies, and from the Hands of all that hate us;

To perform the Mercy promiſed to our Fore-Fathers; and to remember his Holy Covenant;

To perform the Oath which he ſware to our Fore-Father Abraham, *that he would give us,*

That we being delivered out of the hand of our Enemies, might ſerve him without Fear,

In holineſs and righteouſneſs before him all the Days of our Life.

O that Men would therefore Praiſe the Lord for his Goodneſs: and declare the Wonders that he doth for the Children of Men!

That they would offer up unto him the Sacrifice of Thankſgiving: and exalt him in the Congregation of the People.

O Praiſe the Lord, all ye Heathen: Praiſe him all ye Nations.

For his merciful Kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Glory be to the Father, *&c*
As it was in the Beginning, *&c.*

The PRAYER.

MOst Holy Lord, the Great and Glorious King of all the World, and inexhauſtible Fountain of all Goodneſs, I adore and magnify thy mighty Love to Mankind; I Praiſe and Glorify thee for all the wonders of thy Mercy to the Children of Men: More eſpecially at this time, I moſt Humbly acknowledge, with the moſt Enflamed Affections of a grateful Heart, thine Infinite Goodneſs, thine ineſtimable Love which was moſt Glorioufly Manifeſted in the Myſterious *Incarnation*, the *Holy Nativity and Circumciſion*, of thine own Eternal Son, in order to the Redemption of Mankind from Sin and Miſery: *My Soul doth Magnify the Lord* for this Divine *Good-will towards Men*; *and my Spirit rejoyceth in* this moſt adorable kindneſs and condeſcenſion of *God my Saviour*. I can never enough admire, never enough adore thine Infinite Goodneſs and Loving-kindneſs: Only, as it is Meet, Right, and my bounden Duty, I will go and declare this thy Love in the Aſſembly of the People; I will go to thine Altar and make a moſt ſolemn public Profeſſion of the grateful ſenſe I have of thy Goodneſs, and Dedicate my ſelf to the Service of thee my God, who *ſo Lovedſt me as to*

ſend thy Son out of thy Boſom, to *take upon him the form of a Servant, and to be made in the likeneſs of Man*, to redeem me out of the Hands of all my Enemies, *that I might ſerve him without fear, all the Days of my Life.* Grant gracious Lord, that in Commemorating my Saviour's Sufferings as he has Commanded me, and receiving the Sacred Pledges of thy Love to me, my Gratitude and Love to thee may be ſo Heighten'd and Enliven'd, ſo Emflam'd and Invigorated, that nothing may be ever able to prevail with me to Deſert thy Service, or willfully to *break the leaſt of thy Commandments.* And, O thou Bleſſed Jeſu, who tho' thou art the Eternal Son of God, yet, *when thou hadſt taken upon thee to deliver Man, didſt not abhor the Virgin's Womb*, but, didſt vouchſafe *to be born of a pure Virgin*, and didſt further condeſcend *to be Circumciſed and Obedient* to the Law for Man, grant, I beſeech thee, that I *being regenerate and made* the *Child* of God *by Adoption and Grace, may Daily be renewed by thy Holy Spirit; that my Heart and all my Members being Mortified from all Worldly and Carnal Luſts, I may in all things obey thy Bleſſed Will*, ſo that living worthy of thee unto all well-pleaſing, I may at laſt Obtain that Glorious Reward, which *thou haſt Prepared for them that Love thee*; and be admitted into that happy

Place

Place, where thou now ſitteſt at the Right Hand of God, there to Reign with thee, World without end. *Amen.*

FRIDAY MORNING.

[*Read over carefully and attentively our Bleſſed Saviour's Sermon upon the Mount, which you will find in the* 5, 6, *and* 7*th of* St. Matthew; *and then reflect upon the Heavenly* Doctrine, *Holy* Life, *and* Miracles *of our Lord, in the following Meditation.*]

The MEDITATION.

WEll might *the People be Aſtoniſhed at* our Saviour's *Doctrine*, ſince *never Man ſpake as he did: He taught as one having Authority*; his very *Doctrine* was a conſiderable Evidence of his Divine Miſſion, and the excellency of his Precepts was no contemptible Argument of his being *Sent from God.* Methinks, if there were no other Proof of the Divine Authority of our Saviour's Doctrine, but it's own innate Purity and Perfection, yet even this alone would convince me of it effectually. For how is it conceivable that a Perſon of that ordinary Character in which our Lord appear'd,

appear'd, and of that mean Education he had, ſhould be able, without a Divine Spirit aſſiſting him, thus in one ſhort Sermon to advance the Doctrines of Morality to the higheſt Pitch, and moſt abſolute Perfection? Which neither *any*, nor even *all* the Philoſophers of the Learned Nations were ever able to do, after they had made it their whole buſineſs to ſtudy them for ſeveral Ages! Moſt certainly, nothing but the Infinite Wiſdom of God could be the contriver of ſuch admirable Rules of Life, ſuch a perfect Scheme of Moral Vertue, ſo agreeable to the wiſeſt Dictates of uncorrupted Reaſon, ſo fitted to the preſent State of Humane Nature, ſo perfective of the Happineſs of every individual Man, and ſo conducive to the common Intereſt and Well-being of all Mankind in General. What admirable Leſſons are we here taught of Humility and Repentance, of Meekneſs and Mercifulneſs, of Purity and Peaceableneſs, and Patience, and in a word, of all thoſe Heavenly Vertues which tend to make us happy in this Life, or the Next? What wiſe and powerful Reſtraints are here laid upon all thoſe Boyſterous Appetites and Peſtilent Paſſions, which are equally deſtructive of our own Private Happineſs, and the Public Tranquility? And how earneſtly recommended, how ſtrictly enjoyned is that Univerſal Love and Good-will; which alone can make us eaſy to our ſelves, and uſe-

ful

ful to the whole Community of which we are Members? In brief, in this one Divine Sermon is comprized a Syſtem of Morality ſo compleat, a Rule of Life ſo excellent and perfect, that if we live according to it, we ſhall be both *acceptable unto God, and approved of Men.* And that we might be prevail'd with ſo to do, he has Recommended thoſe his Admirable Precepts by his own Illuſtrious Example, and confirm'd their Divine Authority by Innumerable and Unqueſtionable Miracles. The Heathen Moraliſts, after all their Studious Enquires and Learned Diſquiſitions, were not able to lay down ſo compleat a Body of Morality, but have often taught Men Vice under the Name of Vertue; and as for their Lives, they were for the moſt part the very Contradiction of their Precepts: Even the Inſpired Prophets of the Old Teſtament, tho' indeed as they were under the Conduct of the Divine Spirit, they could not Err in Teaching, yet moſt of them have their failures in Practice upon Record: But the Holy *JESUS* has not only given us an Infallible Rule of Vertue, and *taught us the way of God in truth*, but has alſo ſet us an Example of the moſt unſpotted Vertue. *He did no ſin, neither was guile found in his Mouth*; His whole Life was one living Sermon, in which he exemplified in Deeds what he declared in Words, and commented upon his Doctrine by

by his own Practice. Read over his whole History from the Manger to the Croſs, examine it with the moſt Critical Exactneſs; What the leaſt Blemiſh ſhall we meet with in his whole Life? What the nobleſt and moſt exalted Vertue ſhall we not meet with in it's greateſt and moſt Divine Perfection? Even his Enemies when they Furiouſly purſu'd his Blood, when they were reſolved to take away his Life, *could find nothing againſt him*, but were forced to ground their unjuſt Sentence upon the *diſagreeing* Evidence of two Perjured Witneſſes. For what could they Object againſt him, who for his whole Life made it his conſtant buſineſs to *do good*, to Inſtruct Men in their Duty, and teach them the exacteſt Rules of Vertue? Who never exerted his *Miraculous Power* for Oſtentation, and the raiſing his Fame, but always with a deſign to *do good*, both to the *Souls* and *Bodys* of Men. His Aim in all his Miraculous Works, was to deliver them from thoſe, Bodily Infirmities they labour'd under, and at the ſame time to convince them of his Divine Miſſion, and bring them to a firm belief of that Heavenly Doctrine he Preach'd, that by living in Obedience to his Divine Precepts they might at laſt obtain Eternal Life. And what fuller Satisfaction could have been given to Mankind of the *Divine Extraction* of the *Glorious Morality* he taught, than ſo Reſplendent a Purity in

in his whole Life? And ſo miraculous a Beneficence in all his Actions? *He hath done all things well*, and by joyning an unparallel'd Goodneſs with a Miraculous Power, has given us the moſt Glorious Aſſurance that *God was with him*. And now, conſider, O my Soul, what was the one great deſign of JESUS in all this? What in all his excellent *Sermons*, but to form to himſelf an Holy *People*, *zealous of good Works*? What in his Glorious *Example*, but *that we ſhould follow his Steps*, that we ſhould *be followers of him as dear Children*, and Imitate, as far we are able, his abſolute *Purity* and Spotleſs *Innocence*, that Noble *Contempt of the World* and all it's flattering Allurements, that diffuſive and univerſal *Charity*, that invincible *Patience*, unparallel'd *Humility*, and unfeigned *Reſignation to the Will of God*, that *Holineſs and Heavenly-mindedneſs*, that hearty *Forgiveneſs* and ſincere *Love of Enemies*, and, in a word, all thoſe *Divine Vertues* which were ſo Perſpicuous in him? What in all his *Miracles*, but *that we ſhould believe that* JESUS *is the Son of God*, and that thoſe Precepts he enjoyns us are thee very Commandments of God, and by the Influence of this *Faith*, ſhould *turn us every one from our Iniquities*, and henceforth *Serve* God, *in Holineſs and Righteouſneſs all the Days of our Life*? 'Twas the one great Deſign of his Doctrine, Life, and Miracles, *to teach* us to

deny

deny all Ungodliness and worldly Lusts, and to *Live Righteously, Soberly, and Godly in this present Life, looking for the Blessed hope, and the Glorious appearance of the Great* God, &c. And who would not be willing to learn of so Divine a Teacher? Who would not readily Submit to the Commanding Authority of Precepts, in their own nature, so Wise and Holy, Just and Good, and so powerfully recommended by the Bright and Shining Example of the great Law-giver, and confirmed and ratified with Miracles, the undoubted Seal of Heaven, and strongest Attestation that can possibly be given to a Divine Revelation? Surely, *if they escaped not, who refused him that spake on Earth, much more shall not we escape*, much more heavy shall our Condemnation be, *if we turn away from him that Speaketh from Heaven*: And *if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape if we neglect so great Salvation, which at first began to be spoken by the* LORD, — *God also bearing* him *witness, with Signs and Wonders, and Divers Miracles?* If the Blessed JESUS *had not come and spoken unto us*, If he *had not done amongst* us *the works which no other Man did, we had not had Sin*; something might have been pleaded in our excuse *but now* we *have no Cloak for* our *Sin*. —— "Blessed JESUS!

"I

" I acknowledge thee, to be the Lord. Thou art that *one Law-giver who is able to ſave and to deſtroy.* Thou art *the Way, the Truth and the Life.* With the profoundeſt Submiſſion I adore thee, and with the moſt unfeigned ſincerity of Heart I vow an everlaſting Obedience to thy Holy Laws, I own thy Sovereign Authority, and entirely ſubmit my ſelf to thy Governance. *Truly I am thy Servant, I am thy Servant. I eſteem all thy Precepts concerning all things to be right, and I hate every falſe way.* I yield thee the full and abſolute poſſeſſion of my Heart, Will, and Affections. Be thou ſole Ruler and Commander there; and ſo diſpoſe of all my Thoughts and Words, Deſires and Actions, as to render them *alway acceptable in thy ſight, O Lord my Strength, and my Redeemer.*

The HYMN.

Bleſſed are the undefiled in the way: who walk in the Law of the Lord.

Bleſſed are they that keep his Teſtimonies: and that ſeek him with the whole Heart.

They alſo do no iniquity: they walk in his ways.

Thou haſt Commanded us to keep thy Precepts diligently.

O that my ways were directed to keep thy Statutes!

Then

Then ſhall I not be aſhamed: when I have respect unto all thy Commandments.

I will praiſe thee with uprightneſs of Heart; when I ſhall have learned thy righteous judgments.

I will keep thy Statutes: O forſake me not utterly.

Teach me, O Lord, the way of thy Statutes; and I ſhall keep it unto the end.

Give me underſtanding, and I ſhall keep thy Law: yea, I ſhall obſerve it with my whole Heart.

Make me to go in the path of thy Commandments: for therein do I delight.

Incline my Heart unto thy Teſtiomnies: and not to covetouſneſs.

Turn away mine Eyes from beholding vanity; and quicken thou me in thy way.

Stabliſh thy Word unto thy Servant: who is devoted to thy fear.

With my whole Heart do I ſeek *thee: O let me not wander from thy Commandments.*

Thy word will *I hide in my Heart: that I may not Sin againſt thee.*

I rejoyce in the way of thy Teſtimonies: as much as in all riches.

I will meditate in thy Precepts: and have respect unto thy ways.

I will delight my ſelf in thy Statutes: I will not forget thy word.

Th

The Law of thy Mouth is better to me: than thouſands of Gold and Silver.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

The PRAYER.

O Bleſſed *JESU*, the moſt gracious and moſt glorious Redeemer of Mankind, who tho' thou art *over all, God bleſſed for ever*, yet didſt not diſdain to be *made Fleſh, and dwell among us*, teaching us *the way of God in Truth*, and ſetting us *an Example that we might follow thy Steps*, and confirming our Faith *by Signs and Wonders* and unqueſtionable Miracles: Accept, accept, I moſt earneſtly beſeech thee, the humbleſt Tribute of my Praiſes and Adorations for this thine infinite Mercy and Condeſcenſion. For ever Hallowed be thy great and glorious Name, O thou lover of Souls, for the means of Grace, and the hopes of Glory, which thou haſt given me in the Goſpel. Grant, dear Saviour, that I may never be unmindful of theſe mighty Favours, but that I may always moſt thankfully receive theſe moſt ineſtimable Benefits, and daily endeavour to follow the Bleſſed Steps of thy moſt

moſt Holy Life. There is nothing that I can wiſh for more, than to be transformed into thy Likeneſs, ever loving that which thou Commandeſt, and deſiring that which thou doſt Promiſe: I cannot but eſteem it my greateſt Happineſs in this Life, to be guided in all my Actions by that perfect Rule of Righteouſneſs thou haſt deliver'd in thy Heavenly Diſcourſes, and exemplified in thy moſt Holy Life: 'Tis my only Ambition to be like thee *here* in Holineſs, that I may be like thee *hereafter* in Bliſs: O be thou pleaſed to Imprint on my Soul that Divine Likeneſs! To this End, I moſt humbly implore thy gracious Aſſiſtance both in this my Preparation for, and in my actual Receiving of that Bleſſed Sacrament which thou haſt Inſtituted for a Pledge to aſſure us of, and a Means to convey unto us, that Grace, which alone can enable us to do thy Will: Prevent me, O Lord, with thy gracious Favour, and further me with thy mighty Aid, that I may duly receive theſe Sacred Myſteries; and grant, that in receiving them, I may verily and indeed receive thy Body and Blood, to the ſtrengthning and refreſhing of my Soul; the Communication of that ſpiritual Grace and Strength, that may enable me to obtain a compleat Victory over all my corrupt and inordinate Affections, entirely to mortify all my Luſts and Paſſions, and to

wal

walk before thee in newneſs of Life, in all things obeying thy Bleſſed-will; that ſo the remaining part of my Life being conformable to thy Heavenly Precepts, and Illuſtrious Example, I may in the End obtain that *Crown of Glory, which thou haſt prepared for them that do Love thee* as *to keep thy Commandments.* Grant this, merciful *JESU*, for thine own Bowels and Compaſſion Sake. *Amen.*

FRIDAY NOON.

[*Obſerve the ſame Method of Devotions at this time, as is before directed in* Wedneſday Noon: *And if your Health will permit*, Faſt *likewiſe upon this Day.*]

FRIDAY EVENING.

[*Read over attentively; either the* 26th *and* 27th *Chapters of* St. Matthew, *or the* 14th *and* 15th *of* St. Mark, *the* 22d *and* 23d *of* St. Luke, *or the* 18th *and* 19th *of* St. John: *And then Reflect upon the ſeveral Circumſtances of our Saviour's Paſſion there related, in this or the like Meditation.*]

The

The MEDITATION.

CONſider, O my Soul, Conſider and Trem
ble at the dreadful Wrath of the Al
mighty againſt thy Sins, which would admi
of no meaner Propitiation for them, than th
precious Blood of his own Eternal Son, thu
ſhed upon the Croſs, with all theſe marks o
Ignominy and Diſgrace! Conſider and be Aſto
niſhed at the infinite Goodneſs and Mercy o
thy offended God, which inclined him to ac
compliſh thy Redemption from Eternal Deat
at ſo ineſtimable a Price! Behold the tenderes
and divineſt *Love*, miraculouſly Blended wit
the moſt dreadfull Severity; the irreconceilea
ble Hatred of God againſt Sin, and his infi
nite Goodneſs and Mercy to Sinners, diſclos'd
in one View! Attend thy Saviour thro' all th
Tragical Scenes of his laſt Paſſion, when h
trod the Wine-Preſs alone, and *drank* off th
very dreggs of *the Cup* of his Father's Ven
geance! See the *Lord of Life and Glory, th
only-begotten Son of God, the brightneſs of hi
Father's Glory, and expreſs Image of his Perſon*
ſtouping under the heavy preſſure of the Di
vine Wrath, and with an humble Importuni
ty, thrice deprecating, in the Garden, tha
fearful *Cup* which he was now going to *drink*
See that Father, to whom he was infinitel
Dea

ear, turning a deaf Ear to all his mournful ries, and utterly refuſing to abate him even e leaſt Degree or Circumſtance of a ſhame- ll and tormenting Death! Think how hea- ly the Bleſſed *JESUS* was then Oppreſs'd ith the Burden of Sin (not his own, but rs) when he ſo earneſtly beg'd that *that p might paſs from him!* What a dreadful eſſure muſt that be, that cauſed him to *Sweat ops of Blood*, and caſt him into that inexpli- ble Agony, the Horrour of which was doubt- s vaſtly above the Comprehenſion of any, t him that felt it, and almoſt ſunk under the nſe of it! See the Eternal *Word*, the Second rſon of the adorable Trinity, treated by his emies as the vileſt Malefactour, arreſted d haled before *the Governour*, with his ms pinnion'd with rough Cords; expoſed the vile Indignities and inſolent Mockeries the barbarous Soldiers, and yet more bar- rous Prieſts and Scribes; Crown'd in de- ion with ſharp Thorns; contemptuoſly Spit on; Blindfolded and Buffeted, and bad in rn, *Prophecy*, *thou* Chriſt, *who it is that ote thee*; tied to a Pillar and cruelly Scourg- ; and his Reputation ſunk to ſuch a ſordid wneſs by the murderous Jews, that they pre- 'd before him one that was truly guilty of dition and Murther, Crying out with one ice, *Not this Man, but* Barabbas! See his

tender

tender and feeble Body ſinking under the loa
of his own Croſs, and at laſt ſtretch'd out an
rack'd upon it; his Hands and Feet transfix
with Nails, and his wounded Body faſtned
that manner to the *accurſed Tree*; hanging b
thoſe Nervous and Senſible Parts, and expoſe
Naked to the harſh Inclemencies of a co
Winter Seaſon; his Throat parch'd and bur
with intolerable Thirſt, and yet more Afflict
with that *Gall and Vinegar*, whereby thy cr
elly pretended to Relieve him! Imagine w
now beheld him in this miſerable Poſture, th
Sacrificed upon the Altar of the Croſs, cover
all over with Wounds and beſmear'd with Bloo
and breathing out his innocent Soul in To
ments ſo inſupportable, that they even forc
from him that doleful and ſtupendious Co
plaint, *My God, My God, why haſt thou F
ſaken me?* Thus let us repreſent to our Mi
all theſe diſmal *Items* of his matchleſs Sufferin
and ſurely we ſhall be no leſs aſtoniſhed at t
tremendous Severity of God againſt our Si
in that he would not be Reconciled to us on a
eaſier Terms, than at his infinite Mercy a
Loving-kindneſs towards us, in ſending his S
to Suffer all this for our Redemption! H
loud and dreadfull a Warning is here given
againſt our Sins? Of how deep a Dye m
that Guilt be, that coſt the Blood of God-M
to atone it? How hatefull muſt that Iniqu

be, for which the Juſtice of God exacted ſo coſtly, ſo invaluable a Satisfaction? What Sinner that conſiders the ineſtimable Price which was paid for his Redemption, and the terrible Indignation of God againſt Sin that is manifeſted herein, would not Tremble at God's Severity, even whilſt he is within the Arms of his Mercy? On the other ſide, what an obliging Expreſſion is this of the infinite Love of God and our Saviour to us? That the Lord of Heaven and Earth, whom we had ſo grieviouſly Offended, ſhould part with his own only Son out of his Boſom, and freely conſent that he ſhould ſuffer in our ſtead, become a Sacrifice to expiate our Sins, and re-inſtate us in his Father's Favour! That the Son of God would vouchſafe to come down from Heaven, to take upon him our Nature, and ſuffer Death upon the Croſs for us Men, and for our Salvation! What a Prodigy of Love is this? What a ſtupendious Expreſſion of Mercy and Goodneſs? Surely, if our Hearts are not harder than Adamant, if we are not more ſtubborn and inflexible than the Rocks, 'tis impoſſible but we muſt be wrought upon by ſuch powerful, ſuch moſt irreſiſtible Motives to Repentance and a Holy Life! If we are either to be affrighted, or allured into our Duty, enough has been done to reduce us. For if we reflect upon the dreadfull Severity of God againſt our Sins,

ſurely we cannot arrive at ſo deſperate a degree of Fool Hardineſs as to Sin on, when we ſo plainly ſee *the Wrath of God revealed againſt it.* And if on the other ſide we conſider the mighty Grace and Favour of God and our Saviour in thus accompliſhing our Salvation, Humane Nature is hardly capable of ſo much Diſingenuity, as not to be melted into a Compliance with the Divine Will, by ſuch ardent Flames of Heavenly Love. *O the depth of the Riches of the goodneſs of God*, that by this admirable Temperament of Severity and Mercy, *leads us to Repentance!* I adore thy Name, moſt glorious God, moſt gracious Redeemer, for that with theſe united bands of Fear and Love thou ſeek'ſt to draw me to thyſelf! I dare not, I hope I never ſhall preſume to withold my Obedience and to Sin againſt thee, after ſo ample a Declaration of thy dread Severity! I cannot, I hope I never ſhall be able to reſiſt ſuch Charms of Love, to go on in my Sins after ſuch a Miracle of Mercy and Loving-kindneſs! I cannot but Condemn myſelf for my paſt neglect of ſo horrible a warning againſt my Sins, and ſo endearing an Obligation to return to my Duty! I tremble at thy Severity: I rejoyce in thy Love: And by the united Influence of theſe efficacious Motives, I hope to prevail every Day more and more againſt my Sins, and make a daily

Progreſs

Progreſſion in Vertue and Goodneſs! Henceforward I will no more *Live unto my ſelf, but to thee*, my gracious Lord and Saviour, *who Diedſt for me that I might Live for* ever! I will go to thy Holy Table, and there with all Thankfulneſs remember thy marvellous Love, which, I hope, will be a means of enflaming my Love, and heightening my Gratitude to thee my Redeemer; that ſo I may never forget thy *Merciful Kindneſs which is ſo great towards me*, but be *always ſhewing forth thy Praiſe*; and *giving Thanks to the Father of Mercies*, who *hath raiſed up ſuch a mighty Salvation for us*. Bleſſed, yea for ever Bleſſed be thy unſpeakable Love, moſt Merciful Lord, *who gaveſt thine only-begotten Son to Die for us, that we might Live thro' him!*

The HYMN.

BLeſſed be the God and Father of our Lord Jeſus Chriſt, *who hath Bleſſed us with all Spiritual Bleſſings in Heavenly* Things *in* Chriſt.

In whom we have Redemption thro' his Blood, the forgiveneſs of Sins according to the riches of his Grace;

Wherein he hath abounded towards us, in all Wiſdom and Prudence.

I will Sing unto the Lord as long as I Live: I will Praiſe my God while I have my Being.

My Meditation of him ſhall be Sweet: I will be glad in the Lord.

I will mention the Loving-kindneſs of the Lord according to all that the Lord hath beſtowed upon me

For thou, Lord, haſt made me glad thro' thy work: I will Triumph in the works of thy Hands.

Come and hear all ye that fear God: and I will declare what he hath done for my Soul.

For great is his Mercy towards me: and he hath delivered my Soul from the loweſt Hell.

The Lord is gracious and full of Compaſſion, he will ever be mindfull of his Covenant.

Let Iſrael *hope in the Lord: for with the Lord there is Mercy, and with him is plenteous Redemption.*

A

And he hath *redeemed* Iſrael *from all their Sins.*

God ſo loved the World that he gave his only-begotten Son, that whoſoever believeth in him ſhould not Periſh, but have Everlaſting Life.

Be glad, therefore, *O ye Righteous and rejoyce in the Lord: and be joyful all ye that are true of Heart.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

The PRAYER.

ETernal God, Glorious in Juſtice, and Infinite in Mercy; who when thou didſt contrive a way for the Redemption of Loſt Man, waſt pleaſedſt therein to manifeſt both thy Juſtice and Mercy in ſo Glorious a Manner, to beget in us both a Godly Fear of offending thy Divine Majeſty, and an awful regard to thy Righteous Laws, and alſo a deep and affecting Senſe of thy boundleſs Compaſſions to us thy miſerable and undone Creatures: Accept, I moſt humbly beſeech thee, of my unfeigned Acknowledgment, and grateful Recognition of thine Adorable Attributes of Wiſdom, Righte-

ouſneſs, and Goodneſs ſo illuſtriouſly Manifeſted in that wonderfull Tranſaction! Accept my ſincere Praiſes, Adorations and Thankſgivings for thine inestimable Mercy in Binding and Obliging me to my Duty and Obedience to thee by theſe United Bands of Fear and Love! And grant, O Lord, that I may never, either by my Negligence, or Willfulneſs, fruſtrate theſe thy gracious Deſigns of Goodneſs to me. Preſerve in my Soul, that deep Senſe and conſtant Apprehenſion of thy dread Severity againſt Sin, that no Temptation may be ever able to prevail with me to *break the leaſt of thy Commandments:* And inſpire me, O Lord, with that affectionate Gratitude, and enflamed Love to Thee and my Saviour, that I may think nothing too difficult to do, nothing too grievous to ſuffer in Obedience to Thee. And now that I am preparing to meet my Saviour at his Feaſt of Love, the Sacred Memorial of his moſt bitter Death and Paſſion, Lord, be thou my Guide, and ſo aſſiſt and direct me in this my Preparation, that I may be a worthy Partaker of thoſe Holy Myſteries. Imprint, I beſeech thee, on my Soul, in the Act of Receiving, ſuch a lively ſenſe of my Saviour's Love towards me, that nothing may be ever able to blot it out of my Remembrance. Poſſeſs my Mind with ſuch a conſtant

conſtant ſenſe of my mighty Obligations to thee, that I may evermore delight to do thy Will in all things; that I may gladly receive all Occaſions to ſhew forth thy Praiſe, and confeſs my ſelf thy Servant, and renew my Vows, and give Thanks for all thy Benefits, and Glory in the aſſured Hope I have of thy Grace and Mercy unto Eternal Life. Lord, let the ſenſe of my Saviour's Sufferings for my Sins, and the Vows and Reſolutions, that in this my Preparation I have made againſt them, be ſo fixed in my Mind as never to depart out of it; but that the remembrance of the one may enable me to perform the other: And grant, that the remainder of my Life may paſs away in Purity, Righteouſneſs, and Charity, in Holineſs and Heavenly mindedneſs, and that I may make a further increaſe in theſe and all other Chriſtian Vertues, by every new Remembrance of thee, till I have *perfected Holineſs in thy fear*; that ſo at the laſt, having behaved my ſelf as a *good and faithfull Servant*, I may by thy Mercy be received *into the Joy of my Lord*. Grant this gracious Lord, for *Jeſus Chriſt* his ſake. *Amen*.

SATURDAY MORNING.

[*Read carefully over the* 24th *Chap. of* S. Luke, *and* Acts 1. *to the* 12th *Verſe, and reflect upon the* Reſurrection *and* Aſcenſion, *&c. of our Lord, in this or the like Meditation.*]

The MEDITATION.

HE *is not here; but he is Riſen.* What joyful News is this? What a glorious Confirmation of our Faith? Doſt thou not exult, O my Soul, at the glad Tidings of thy Saviour's Reſurrection? Does it not fill thee with *Joy unſpeakable, and full of Glory*, to conſider that he *who Died for thine Offences, is riſen again for thy Juſtification*? Is it not a mighty Satisfaction to thee, to think that God hath *declared him to be his Son with Power, according to the Spirit of Holineſs, by his Reſurrection from the Dead? Rejoyce, and be exceedingly glad*; becauſe *he liveth*, thou *ſhalt live alſo*. God hath hereby aſſured us of his gracious Acceptance of our Saviour's Sufferings, and declared that he is *reconciled to us thro' his Blood ſhed upon the Croſs*. And *if when we were Enemies,*

nemies, we were reconciled to God by the Death of his Son; much more being reconciled, we ſhall be Saved by his Life. In him, therefore, *we have Boldneſs, and acceſs with Confidence, by the Faith of him*, who is not only *Riſen*, but alſo *Aſcended up into Heaven*, and there *ſitteth at the Right Hand of God*, and is our *Advocate* and Interceſſour at *the Throne of Grace*, being made *an High Prieſt after the Power of an Endleſs Life; an High-Prieſt — who needeth not daily to offer up Sacrifice, but hath done it once, when he offer'd up Himſelf*, and *by that one Offering*, hath *perfected for ever them that are Sanctified*. God hath *given him Power over all Fleſh, that he ſhould give Eternal Life to as many as he hath given* him; and hath revealed to us by the Miniſtry of Angels, that *he ſhall ſo come, as he Aſcended into Heaven*: That he ſhall come again in Glory to be our Judge, and inſtated us in thoſe Glorious and Endleſs Felicities, which he hath purchaſed for us with his Blood. And for a further Confirmation of our Faith, God hath *ſent* down the Holy Ghoſt, *the Comforter*, from the Throne of his Glory, to aſſure us that *Jeſus* is *exalted at God's Right Hand to be a Prince and a Saviour, to give Repentance to his People, and Remiſſion of Sins*, and an Eternal *Inheritance among them that are Sanctified*: He *hath given us the Earneſt of his*

Spirit, and *Sealed us* therewith *unto the Day of Redemption.* Awake then, O my Soul, Awake: *Break forth into Joy; make thy Boaſt in the Lord, and Glory in his Holy Name, who hath Redeemed thy Life from Deſtruction, and Crowned thee with Mercy and Loving kindneſs!* Canſt thou need any Perſuaſions to go and Rejoyce in thy Saviour's Love, which made him to Die for thee, and to become a *Propitiation for thy Sins?* And in the Love of God the Father, which accepted of his Sacrifice and rewarded his Sufferings with a glorious Reſurrection and Exaltation at the Right-Hand of God? Does it not ſeem too mean an Acknowledgment of thy Re-Redeemer's Love, barely *to do this in Remembrance of him?* I will go, then, to his Holy Table, and thank him, with the moſt enflamed Affections of a grateful Heart, for *all the wonders of his Mercy:* I will *Praiſe him in the Aſſembly* of his Redeemed ones for his Ineſtimable Love: I will there make a Publick Profeſſion of my Obligations to him, and of my unfeigned Sorrow for thoſe Sins of mine which were the guilty Cauſe of his unparallel'd Sufferings: I will there openly declare my *Faith in his Blood*, and my firm Reliance on the infinite Merits of his all-atoning Sacrifice for the Pardon an Expiation of all my Sins: I will there entirely Dedicate and Devote my ſelf to his Service, who

has Bought me with ſo Ineſtimable *a Price*, vowing to ſerve him in all Holy Obedience for the remainder of my Life: I will there publicly profeſs my Hope and Truſt in him, and my conſtant Dependance upon him, for Grace and Aſſiſtance to ſtrengthen me in theſe my Holy Reſolutions, and enable me to perform all my Vows of Obedience: Finally, I will there, with an Humble Confidence in the *One* great *and only Mediatours* invaluable Sacrifice and prevalent Interceſſion, *bow my Knees unto the Father of our Lord* Jeſus Chriſt, *of whom the whole Family in Heaven and Earth is named, that he would grant me according to the Riches of his Glory, to be ſtrengthened with Might by his Spirit in the Inner Man*; *that* Chriſt *may dwell in my Heart by Faith*; *that I being rooted and grounded in Love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth*; *and to know the Love of* Chriſt *which paſſeth Knowledge, that I may be filled with all the fullneſs of God*. Amen, Amen.

The

The HYMN.

O *Give thanks unto the Lord, for he is Gracious: and his Mercy endureth for ever.*

Let them give thanks whom the Lord hath Redeemed: and deliver'd from the Hand of the Enemy.

O *Sing unto the Lord a new Song: let the Congregation of the Saints Praiſe him.*

For *Chriſt is Riſen from the Dead: and become the firſt Fruits of them that Slept.*

For ſince by Man came Death: by Man came alſo the Reſurrection of the Dead.

For as in Adam *all Die; even ſo in Chriſt ſhall all be made Alive.*

O *Death, where is thy Sting? O Grave where is thy Victory?*

The Sting of Death is Sin: and the Strength of Sin is the Law.

But thanks be to God, which giveth us the Victory through our Lord Jeſus Chriſt.

Who ſhall lay any thing to the charge of God's Elect? It is God that juſtifieth:

Who is he that Condemneth? It is Chriſt *that Died, yea, rather that is Riſen again, who is even at the Right Hand of God, who alſo maketh Interceſſion for us.*

He

He is gone up on High, he hath led Captivity Captive, and received Gifts for Men: yea, even for his Enemies, that the Lord God might dwell among them.

Praiſed be the Lord daily: even the God which helpeth us, and poureth his Benefits upon us.

He is our God; even the God of whom cometh Salvation: God is the Lord, by whom we eſcape Death.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

The PRAYERS.

ALmighty God, who thro' thine only-begotten Son Jeſus Chriſt, haſt overcome Death, and open'd unto us the Gate of everlaſting Life, I humbly beſeech thee, that as by thine eſpecial Grace preventing me, thou doſt put into my Mind good deſires, ſo by thy continual help I may bring the ſame to good effect, thro' Jeſus Chriſt our Lord, *Amen.*

GRant, I beſeech thee, Almighty God, that like as I do believe thine only-begotten Son, our Lord, to have Aſcended into the

the Heavens; ſo I may alſo in Heart and Mind thither Aſcend, and with him continually dwell: Who Liveth and Reigneth with thee, and the Holy Ghoſt, one God, World without end. *Amen.*

O God, the King of Glory, who haſt exalted thine only Son Jeſus Chriſt with great Tryumph into thy Kingdom in Heaven: I beſeech thee, leave me not Comfortleſs, but ſend to me thine Holy Ghoſt to Comfort me, and Exalt me to the ſame place whither my Saviour Chriſt is gone before, who Liveth and Reigneth, with thee, and the Holy Ghoſt, one God, World without end. *Amen.*

IT is very Meet, Right, and my bounden Duty, that I ſhould at all times, and in all places, give Thanks unto thee, O Lord, Holy Father, Almighty and Everlaſting God. But Chiefly am I bound to Praiſe thee for the Reſurrection of thy Son Jeſus Chriſt our Lord; for he is the very Paſchal Lamb which was Offer'd for us, and hath taken away the Sin of the World; who by his Death hath deſtroyed Death, and by his Riſing to Life again hath reſtored to us Everlaſting Life: Who alſo after his moſt Glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their Sight aſcended

aſcended up into Heaven, to prepare a Place for us, that where he is, thither we might alſo Aſcend and Reign with him in Glory: And *who likewiſe* according to *his* moſt true Promiſe, did ſend the Holy Ghoſt upon the Apoſtles, to teach them, and to lead them into all Truth, giving them both the Gift of Divers Languages, and alſo boldneſs with Fervent Zeal, conſtantly to Preach the Goſpel to all Nations, whereby I *thy unworthy Servant* have been brought out of Darkneſs and Errour, into the clear Light, and true Knowledge of thee and thy Son Jeſus Chriſt. Therefore with Angels and Archangels, and with all the company of Heaven, I Laud and Magnify thy Glorious Name, evermore praiſing thee, and ſaying, Holy, Holy, Holy Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt High. *Amen.*

SATUR-

SATURDAY EVENING.

[Sunday *now approaching, on which you are to Communicate in the Sacred Feaſt, I cannot Recommend to your Serious Peruſal, a fitter Portion of Scripture than* St. John 15, *which contains a warm and affectionate Diſcourſe of our Saviour's concerning* The Conſolation and mutual Love between Chriſt and his Members, under the Parable of the Vine, *and* a Comfort in the Hatred and Perſecutions of the World, &c. *The reading of which can hardly fail of Enlivening your Devotion, and Strengthening your Holy Reſolutions. After this you may uſe this or the like* Meditation.]

The MEDITATION.

CONſider, O my Soul; Thou haſt been all this Week preparing to meet thy Saviour at his Holy Table, there to Receive the Pledges of his Love, and to partake of the Sacred Signs of his Body and Blood; yea, *to receive by Faith, verily and in deed his Body and Blood.* After all that thou haſt done to prepare thy ſelf, Art thou Worthy of ſo Great a Grace and Favour? Art thou in any meaſure fit to partake of thoſe Venerable Myſteries? Art thou truly Penitent for all thy paſt Tranſgreſſions?

Art

Art thou ſincerely and heartily reſolved to amend thy Life, and henceforth to walk in all the good ways of God without exception or reſerve? Does it Pierce thee through and through with Grief, to think that the Son of God ſhould endure all thoſe bitter Things on the Score of thy Sins? Art thou indeed aſhamed and angry at thy Self, that thou haſt hitherto put ſo vile a Slight on the Love of thy Redeemer, as to pleaſe and delight thy ſelf in thoſe Sins which he hated more than all the Sufferings he endured on their account? Does the Senſe of that Almighty Love, which inclin'd him to Purchaſe thy Pardon at ſo Immenſe a Price as his moſt precious Blood, Enflame thy frozen, and benummed Affections, and kindle in thee a Sacred fire of Love to him, and a fervent deſire of making him the beſt returns thou art able? Haſt thou that grateful Senſe of the great things thy Saviour has done for thee, that thou canſt in good earneſt be content *to leave all and follow him*, yea and *to Die with him rather than deny him?* Haſt thou *a Lively Faith in God's Mercy through* Chriſt, conjoyn'd with *a thankful Remembrance of his Death?* Doſt thou feel in thy Self that Univerſal Charity, and unfeigned Affection to all thy Brethren and Fellow-Chriſtians, which thy Saviour has ſo Strictly Commanded, and ſo Glori-

ouſly

ouſly Recommended by his own Illuſtrious Example, when *he Died for his very Enemies?* If it be thus with thee, Happy art thou: Thou maiſt then *draw near with Faith, and receive this Holy Sacrament to thy Comfort*; and tho' by reaſon of thy paſt Offences, thou art ſtill *unworthy* of ſo Vaſt a Favour; yet thou maiſt *worthily* Partake of thoſe Holy Myſteries, and be an acceptable Gueſt at that Sacred Feaſt. [But Oh wretched and unworthy Creature that I am! After all that I have done, how little can I find in my Self of all theſe Holy Diſpoſitions? My Repentance, I fear, is too Slight and Ineffectual, my Holy Reſolutions too weak to Hold out againſt the renewed aſſaults of Temptations: My Treacherous Heart, I fear, ſtill Retains ſome love and liking to my former Sins: My ſorrow for my paſt Offences is too little, I'm afraid, to ſecure me from a relapſe into the ſame Faults again: My Faith is ſtill Weak and Trembling, and my Love to my Redeemer Cold and Languiſhing: In a word, all my Vertuous Diſpoſitions are ſo feeble, ſo little, ſo almoſt nothing, that the beſt I can ſay of my ſelf, is that I am truly aſhamed of my own Nakedneſs, and conſcious that I deſerve no Acceptance with God, nor any ſhare in the Merits of that all-atoning Sacrifice, which my Saviour has offer'd on my behalf. To whom ſhould I apply my ſelf in this helpleſs

helpleſs condition, but to him *who is mighty to Save?* To thee therefore, moſt Gracious Redeemer I flee for Succour! In thy Blood, dear Jeſu, is my only refuge! *Be Merciful unto me, O Lord, be Merciful unto me, for my Soul truſteth in thee*, and in the cleſts of thy Wounds ſhall be my Refuge, until thy Father's Indignation be overpaſt. In thee only I hope for acceptance; by thy help alone I expect to be enabled to render my ſelf in any meaſure worthy to approach the Holy Table. Be thou pleaſed to Waſh away the Guilt of my Sins in thy Blood, and to ſubdue the Power of them by thy Grace; to Warm and Enliven my cold Affections; to repair my Weakneſſes, and heal all mine Infirmities; to heighten my Contrition, and Strengthen all my Holy Purpoſes and Reſolutions; and finally to *Cloath me in the Wedding-Garment*, that ſo, tho' of my ſelf a moſt unworthy, yet by thy mercy, I may be an acceptable Gueſt at thy Holy Table; that I may not Eat and Drink my own Condemnation, but may effectually receive thee, my Bleſſed Saviour, and all the benefits of thy Paſſion.] Lord, I am deeply ſenſible of my own Unworthineſs, to approach thee in this Sacred Ordinance; and this makes me even Tremble to come: But on the other ſide, I Remember it is thine expreſs Command that I ſhould *do* this in Remembrance of thee;

and

and this makes me not dare to keep away: And as thine Infinite Goodneſs is my Aſſurance, that thou didſt not Inſtitute this Holy Sacrament for a ſnare to Souls, but for a means of Grace and Salvation; ſo I doubt not but thou wilt Graciouſly Pardon all the Unavoidable Defects of my Preparation for it, accept of my Sincere Endeavours to qualify my ſelf for it, and by the abundance of thy Grace ſupply what is wanting on my Part, and Communicate to me in that Holy Action ſuch Grace and Strength as may enable me to Live better for the future; ſo that the oftener I receive that Holy Sacrament, the better prepared I may come to it, and in greater meaſures Partake of it's Saving Influences, ſtill Proceeding *from Strength to Strength*, till I at laſt *appear before God in* Glory. Amen. So be it.

Note. *What is contained in the foregoing* Meditation, *between theſe two Marks*, viz. [ ] *may be uſed, or left out, as the Condition of the Communicant ſhall ſeem to require.*

The HYMN.

O *Lord, thou haſt Searched me out, and known me: thou knoweſt my down Sitting and*

and mine uprising, thou understandest my thoughts long before.

Thou art about my Path, and about my Bed: and spiest out all my Ways.

For lo, there is not a word in my Tongue: but thou, O Lord, knowest it altogether.

Try me, O God, and seek the Ground of my Heart: prove me, and examine my Thoughts.

Look well if there be any way of Wickedness in me: and lead me in the way Everlasting.

But *enter not into judgment with thy Servant, O Lord: for in thy Sight shall no Man living be justified.*

For *if thou, Lord, wilt be extream to mark what is done amiss: O Lord, who may abide it?*

But there is Mercy with thee: therefore shalt thou be feared.

O Remember not my Sins and Offences: but according to thy Mercy think thou upon me, O Lord, for thy goodness.

O Satisfy me with thy Mercy, and that soon: so shall I be Glad and Rejoyce all the Days of my Life.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

The

The PRAYER.

GReat and Glorious Lord God, who out of thine abundant Goodneſs and Compaſſion to Loſt Man, waſt Pleaſed to accompliſh his Redemption from Sin and Miſery at the expence of the moſt Precious Blood of thine own Eternal Son; Hearken, I moſt Humbly beſeech thee, to the Prayers of me thy unworthy Servant, who here Proſtrate my ſelf before thee, earneſtly Imploring thy Mercy in the Pardon of my Sins, and a Gracious Acceptation of my ſincere Intentions and hearty Reſolutions of a new and better Obedience. I am truly conſcious, moſt Holy Lord, of my own Weakneſs and manifold Infirmities; that my *Righteouſneſs is but as Filthy Raggs*, and my Holieſt Performances are fitter Objects of thy Mercy to Pity and Pardon, than of thy Goodneſs to accept or reward. I Humbly confeſs, moſt Merciful Father, that *I am not worthy to be called thy Son* or thy Servant, or to be permitted to call upon thy Glorious Name in theſe private Addreſſes, much leſs to be admitted to that Sacred Feaſt which thy Bleſſed Son has Inſtituted in Remembrance of his Bitter Death and Paſſion, to which I am now approaching in an Humble Obedience to my Saviour's Command.

Thou

Thou knoweſt, O *Searcher of Hearts*, that I have taken ſome pains and care to Prepare my ſelf for that Sacred Ordinance; but after all that I have done, after all that I can do, I dare not *Preſume to* go *to* that *Holy Table*, O *Merciful Lord*, *Truſting in mine own Righteouſneſs, but in thy manifold and great Mercies. I am not worthy ſo much as to gather up the Crumbs under thy Table. But thou art the ſame Lord, whoſe Property is always to have Mercy; Grant me therefore, Gracious Lord, ſo to Eat the Fleſh of thy Dear Son Jeſus Chriſt, and to Drink his Blood, that my Sinful Body being made Clean by his Body, and my Soul Waſhed in his moſt precious Blood, I may evermore dwell in him, and he in me.* Amen.

SUNDAY MORNING.

[*Having thus gone through your Week's Preparation, you have the leſs to do on* Sunday Morning. *However, Riſe Early, and as ſoon as you are decently Dreſt, retire into your Cloſet, and Proſtrate your ſelf before God, and offer up to him your Morning Sacrifice of Prayers and Praiſes. This being done, read over the Pſalms and Leſſons for the Day; or if you will, any other Places of Scripture you ſhall think Proper. But above all others, I would at this time recommend to you the Reading of our Bleſſed Lord's*

Lord's laſt Diſcourſes to and with his Diſciples, contain'd in the 13, 14, 15, 16, *and* 17th *Chapters of S.* John, *if your Time will permit. The ſerious and attentive Reading of theſe Scriptures will, I doubt not, have a very great Influence upon your Soul, to beget in you a warm and affectionate Devotion. After this, examine your Self whether you are willing to fulfill and faithfully to keep all thoſe Promiſes and Vows you have made to God in the foregoing Devotions: And if you continue ſtedfaſt in your Reſolutions to keep them, then truſting in the Mercy of God, and the Merits of your Bleſſed Saviour for Pardon and Acceptance, prepare for a more immediate approach to the Lord's Table, by the uſe of the following Devotions.*]

The MEDITATION.

THou art now going, O my Soul, to ſuch a Banquet as the whole World affords not the like: The Chear is the precious Body and Blood of thy deareſt Saviour, which he firſt gave to be the Price of thy Redemption, and now gives again to be *thy Spiritual Food and Suſtenance in this Holy Sacrament.* The Company are our Bleſſed Lord, the great Maſter of the Feaſt, and *thoſe that believe on his Name, to whom he hath given the Power to become the Sons of God*; a number of Devout and Holy Souls, repleniſh'd with Divine Love, and ſuf-

of the moſt fervent and enflamed Charity both towards one another, and to all Mankind. Their Diſcourſe, the Praiſes of their glorious Redeemer, the Rehearſal of *the wonders of his Mercy* and Goodneſs, and the moſt zealous Profeſſion of their intimate ſenſe of his Inceſtimable Love towards them, and unfeigned Reſolutions of rendring him the beſt Returns, that Souls full of Love and Gratitude to their greateſt Benefactour, can poſſibly make. The place where this Celeſtial Banquet is prepared is *the Houſe of God, the place where his Honour dwelleth; where we give unto the Lord the Glory due unto his Name, and ſhew forth his Salvation from Day to Day:* Where he is glorioufly Preſent, attended with Myriads of Angels; graciouſly Preſent, to Bleſs his Holy Ordinances to the increaſe of our Graces, and furtherance of our Everlaſting Salvation. There thy Saviour waits to receive thee in the outſtretch'd Arms of his Mercy, and to Communicate to thee himſelf, and all the Benefits of his Paſſion: There he offers thee his moſt precious Blood to waſh away thy Sins, his Body to nouriſh thee to Everlaſting Life: There he ſets his Seal to thy Pardon, and aſſures thee of his Grace and Favour: There he admits thee to an intimate Union and Communion with himſelf, and acknowledges thee a living Member of his Spiritual Body; renewing that gracious

Covenant with thee, which thou haſt ſo often and ſo perverſely Broken, and giving thee a new right to thoſe glorious Privileges of that Covenant, which thou hadſt forfeited by thy Sins; There he offers thee the Powerful Aſſiſtance of his Grace and Holy Spirit, to enable thee, for the future, to *continue ſtedfaſt in his Covenant*, and Promiſes, if thou *be faithful to the end, to give thee a Crown of Life*. Does it not fill thee, O my Soul, with a religious Joy, and Holy Pleaſure, an inexpreſſible Delight to conſider this infinite kindneſs and condeſcenſion of God and thy Saviour, in Inviting and Admitting thee to his Celeſtial Banquet, this Heavenly Feaſt? Doſt thou not admire and adore the infinite Goodneſs of God in vouchſafing to give "this Spiritual Manna "this Food of Angels, to one who hath chooſen to feed on Husks with Swine; nay, to "one who hath ſo often trampled theſe precious Things under Foot, either careleſly Neglecting, or unworthily Receiving theſe Holy Myſteries? Haſt thou not a very lively ſenſe of the mighty Grace and Favour God beſtows upon thee, when he permits thee once again *enter into his Gates with Thankſgiving, and into his Courts with Praiſe*; to eat of that *Living Bread which came down from Heaven*; *to ſhew forth the Lord's Death*; to repreſent before God that *Sacrifice* thy Saviour *once offer'd to take*

way Sin, and in the Virtue thereof humbly to expect the continuance of thy Pardon; to renew thy Covenant with him, and to receive new Confirmations of the truth of his Promiſes to " thee? Awake then, O my Soul, Awake all " thy Holy Thoughts, thy Faith, thy Love, thy " Gratitude, and every other Grace, till thou " canſt ſay with Holy *David*, *My Heart is* " *fixed, O God, my heart is fixed*; *I will Sing* " *and give Praiſe.* Go, and ſhew him how " thy Heart hath been wounded with the " thoughts of his Love; how all thy Sins have " been bleeding to Death; how ready thou " art to offer up thy ſelf again in Sacrifice to " him. Shew him how reſolved thou art to " Walk on ſtill more ſteadily in his Holy Ways, " to employ all the renewed Strength thou " ſhalt receive, in his hearty Service; and to " go forth in the Joy of the Lord to do his " Will, with greater Humility, Freedom, and " Chearfulneſs. Let us go to his Holy Table, to rejoyce in his Praiſes for his Goodneſs to us; to receive the Tokens of his unſpeakable Love; the earneſts of an Inconceivable Bliſs that awaits us in the World to come. Let us go and receive that *Cup of Bleſſing*, to which he ſo graciouſly Invites us. Let us *Bleſs the Lord*, and *ſpeak good of his Name*, Let us *tell of all his* Merciful and *Marvellous Acts*. Let us go, and ſincerely renounce *all ungodlineſs and worldly*

Lusts, and engage our selves by those Sacred Memorials of his Body and Blood, *to live Soberly, Righteously, and Godly in this present World*. Let us henceforth set forth his Praise as well in our Lives, as with our Lips, and Glorify him by an Holy and Heavenly Conversation.

THen shall we be satisfied with the Plenteousness of his House: And he will *give* us *to Drink of* his *Pleasures, as out of a River. For with* him *is the Well of Life: And in* his *Light shall we see Light.* He will *continue forth* his *Loving kindness unto them that know* him: *And* his *Righteousness unto them that are true of Heart. For behold, the Lord's Hand is not shortned that it cannot Save; neither his Ear heavy that it cannot Hear*; but *as he that is Mighty hath done great Things* for us already; so also *his Mercy is on them that Fear him, from Generation to Generation.*

The

The HYMN.

LIke as the Hart desireth the Water-Brooks: so longeth my Soul after thee, O God.

My Soul is a Thirst for God, yea, even for the Living God: when shall I come to appear before the Presence of God?

Thus have I looked for thee in Holiness: that I might behold thy Power and Glory.

For thy Loving-kindness is better than Life: my Lips shall Praise thee.

As long as I Live, will I magnify thee in this manner: and lift up my Hands in thy Name.

My Soul shall be satisfied even as it were with Marrow and Fatness: when my Mouth Praiseth thee with joyfull Lips.

I will go into thine House, even upon the multitude of thy Mercy: and in thy Fear will I Worship in thy Holy Temple.

How amiable are thy Dwellings: thou Lord of Hosts!

My Soul hath a desire and longing to enter into the Courts of the Lord: my Heart and my Flesh rejoyce in the Living God.

Blessed are they that dwell in thine House: they will alway be Praising thee.

Bleſſed is the Man whoſe Strength is in thee: in whoſe Heart are thy ways.

Which going thro' the vale of Miſery, uſe it as a Well: and the Pools are filled with Water.

They will go from Strength to Strength: and unto the God of Gods appeareth every one of them in Sion.

O Lord God of Hoſts, hear my Prayer: hearken O God of Jacob.

Behold, O Lord our Defender: and look upon the Face of thy Redeemed.

For one day in thy Courts is better than a thouſand.

I had rather be a door-keeper in the Houſe of my God, than to dwell in the Tents of Ungodlineſs.

For the Lord God is a Light and Defence: the Lord will give Grace and Worſhip, and no good thing ſhall be withheld from them that Live a godly Life.

O Lord God of Hoſts: Bleſſed is the Man that putteth his Truſt in thee.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

The

The PRAYER.

O Eternally Bleſſed, and Incomprehenſible Lord God; *thou art worthy to be Praiſed and had in Honour* for all thy Marvellous Works, but moſt to be adored for thine Infinite Grace and Mercy, in the Redemption of Mankind by the Precious Blood of thine only-begotten Son, *who gave himſelf for us, that he might redeem us from all Iniquity, and Purifie to himſelf a peculiar People Zealous of good Works*; and who, *in the ſame Night in which he was betrayed*, did inſtitute and ordain this Holy Sacrament to perpetuate the Memory of the *Sacrifice of his Death*, and convey unto us the Benefits, Purchaſed thereby. For this Ineſtimable Mercy *my Soul doth Magnify the Lord, and all that is within me doth Praiſe his Holy Name*; I adore thine Infinite Goodneſs, O Father of Mercies, for that by Inviting me to this Sacred Memorial of my Saviour's Sufferings, I am encouraged to hope for the *Remiſſion of* my *Sins*, and all the Benefits of his Paſſion O let me not be diſappointed of this hope! But ſo qualify me by thy Grace, that I may *verily and in deed receive the Body and Blood* of my deareſt Lord, to the Pardon of my Sins, *the Strengthening and Refreſhing of my Soul*, and the confirming me in all Vertue and *Godlineſs of Living*, that

having my *Fruit unto Holineſs*, I may in the end, by the Merits and Interceſſion of my Saviour, obtain *Eternal Life*. Let not, I moſt Humbly beſeech the, O Lord, my Impenitence and Unworthineſs Fruſtrate thy Gracious Deſigns of Mercy and Goodneſs to me, but Pity and Pardon my unpreparedneſs for theſe Sacred Myſteries, and ſupply my defects by the Mighty Aid of thy Grace and Holy Spirit. Vouchſafe, O Lord to work in me that true Contrition of Heart, which thou haſt promiſed not to deſpiſe, that Godly Sorrow for my Sins, and ſincere and conſtant Reſolutions againſt them, that may recommend me to thy Pardoning Mercy: And Communicate to me ſuch *Power and Strength* as may enable me to conquer all temptations to Sin again, and *chearfully to run the way of thy Commandments* all the reſt of my Life. *Make me a clean Heart, O God, and renew a right Spirit within me. O Give me the comfort of thy help; and Stabliſh me with thy free Spirit.* Inſpire me, O Lord, with an unfeigned Gratitude and an ardent Love to thee and my Saviour; and grant that I may ever Remember that Tranſcendent Love of my Redeemer which is ſet forth in this Holy Sacrament with the warmeſt and moſt enflam'd Affections. Oh let that Divine Fire of Holy " Love deſcend from Heaven into my Soul, " and let my Sins be the Burnt-Offering for it

to

" to consume; that there may not any corrupt " Affection, any cursed Thing be shelter'd in " my Soul; that I may never again defile that " place which thou hast chosen for thy Temple. Give me that stedfast and lively Faith in thee, that Firm belief of all thy Promises of which this Sacrament is the Seal, and that comfortable Assurance of thy Grace and endless Favour, as may fill me with peace of Conscience and Joy in the Holy Ghost; that I may perform this and all the other parts of my Duty to thee, with the highest pleasure and delight; that it may be *My Meat and Drink to do thy Will*, my greatest Ambition and most greateful Satisfaction in all things to approve my self thy most faithful Servant. And as *thou hast taught us that all our doings without Charity are nothing worth*, so I beseech thee to *send thy Holy Ghost, and pour into* my *Heart that most excellent Gift of Charity, the very Bond of Peace and of all Vertues, without which whosoever liveth is counted Dead before thee.*" Finally " O Lord, I beseech thee to sanctify me throughout, that my whole Spirit, and Soul, and " Body, may be preserved Blameless unto the coming of our Lord Jesus Christ, to whom with thee, and the Holy Ghost, be all Honour and Glory, World without end. *Amen.*

ALmighty God, the Fountain of all Wisdom, who knoweſt *my* Neceſſities before *I* ask, and *my* Ignorance in asking; *I* beeſeech thee to have Compaſſion upon *mine* Infirmities, and thoſe things, which for *my* Unworthineſs, *I* dare not, and for *my* Blindneſs, *I* cannot ask, vouchſafe to give *me* for the worthineſs of thy Son Jeſus Chriſt our Lord, who has taught me when I pray to Say,

Our Father which art in Heaven, &c.

NOw *the God of Peace, that brought again from the Dead our Lord Jeſus, the great Shepherd of the Sheep, thro' the Blood of the everlaſting Covenant, make* me *perfect in every good work, to do his Will, working in* me *that which is well pleaſing in his Sight, thro' Jeſus Chriſt, to whom be Glory for ever and ever.* Amen.

[*Immediately before your going to Church let the Collects following be uſed*, viz.]

O Lord Jeſus Chriſt, who at thy firſt coming didſt ſend thy Meſſenger to prepare thy Way before thee, grant that the Miniſters and Stewards of thy Myſteries may likewiſe ſo prepare and make ready thy Way, by turning the Hearts of the Diſobedient to the Wiſdom of the Juſt, that at thy Second Coming to Judge the World, we may be found an acceptable People in thy ſight, who liveſt and reigneſt with the Father and the Holy Ghoſt, ever one God, World without end. *Amen.*

Bleſſed

BLeſſed Lord, who haſt cauſed all Holy Scriptures to be written for our Learning, grant that (*this Day, and at all other ſuch like opportunities*) *I* may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by Patience and Comfort of thy Holy Word, *I* may embrace and ever hold faſt the Bleſſed Hope of Eternal Life, which thou haſt given *me* in our Saviour Jeſus Chriſt. *Amen.*

SACRAMENTAL DEVOTIONS.

[*Be ſure to be at Church ſome time before the Service begins; and at your Entring into the Church, ſay within your ſelf,*]

LOrd I have loved the Habitation of thine Houſe, the place where thine Honour dwelleth.

I will waſh mine Hands in Innocency, and ſo will I go to thine Altar.

[*When you are come to your Seat, Kneel down, and pour out your Soul to God in this Prayer.*]

I Praiſe and Magnify thy Great and Glorious Name, moſt Gracious God, for thine adorable Goodneſs, in Permitting me, at this time, to appear before thee in thy Houſe, to offer

offer up my Prayers and Praiſes unto thee, and to hear thy Word; Aſſiſt me, I beſeech thee, with thy Grace in the performance of theſe Duties, and enable me to do unto thee true and laudable Service; that ſo *the Words of my Mouth, the Meditations of my Heart, and the Actions of my Life, may be* now and *alway acceptable in thy Sight, O Lord my Strength and my Redeemer.* Amen.

[*If it be any conſiderable time before* Divine Service *begins, you may ſpend that time in reviewing ſome one or more of the foregoing* Meditations, (*of which none more proper to be uſed at this time than that for* Wedneſday Morning) *and renewing your Vows and Reſolutions of an Holy Life. When the* Service *begins, attend with all Seriouſneſs to the Exhortation, and joyn with the Miniſter in the Confeſſion following, with an Heart Sincerely Penitent for all your paſt Tranſgreſſions; and throughout the whole Service, endeavour to keep your Mind wholly fixed upon the Sacred Work you are about, and perform your part in it with the moſt Enflamed and Affectionate Devotion of Mind, and ſuch Lowly and Reverent Geſtures of the Body as the ſeveral Parts of the Service require, and the Rubricks in your Common Prayer Book direct.*

More eſpecially, in the beginning of the Communion Service, *when the Miniſter is Reading the Commmandments, be ſure to Recollect as far*

far as you are able your ſeveral Tranſgreſſions againſt each of them, and Humbly beg God's Mercy on the Pardon of them, and his Grace to enable you to keep them inviolably for the future, in that admirable Form, viz. Lord have mercy upon us, and incline our Hearts to keep this Commandment.

Stand up Reverently, and repeat audibly with the Miniſter the Confeſſion of your Faith in the Nicene Creed. *And liſten to the* Sermon *Following with the greateſt and moſt ſerious Attention, and a full reſolution of Mind to Practiſe whatſoever you ſhall thence learn to be your Duty, however ungrateful it may prove to Fleſh and Blood.*

The Sermon being ended, kneel down in your Seat, and ſay.]

GRrant, *I* beſeech thee, Almighty God, that the Words which I have heard this Day with *my* outward Ears, may by thy Grace be ſo Grafted inwardly in *my* Heart, that they may bring forth in *me* the Fruit of good living, to the Honour and Praiſe of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

Or thus,

O God, who declareſt thy Almighty Power, moſt chiefly in ſhewing Mercy and Pity; Mercifully grant unto *me* ſuch a meaſure of thy Grace, that *I* running the Way of thy Commandments, in which I have been inſtructed by the

the Miniſters and Stewards of thy Myſteries, may obtain thy Gracious Promiſes, and be made partaker of thy Heavenly Treaſure, thro' Jeſus Chriſt our Lord. *Amen.*

[*When the Miniſter goes up to Officiate at the Holy Table, ſay*]:

BLeſſed be the Lord for his Miniſters, thoſe *Faithfull and wiſe Stewards, whom he hath made Rulers over his Houſhold to give them their Meat in due Seaſon.*

[*When you your ſelf approach the Holy Table, ſay*]

ALmighty God, Father of all Mercies, I thy unworthy Servant do give thee moſt Humble and hearty Thanks for all thy Goodneſs and Loving Kindneſs to me and to all Men; but above all, I Bleſs thee for thine Ineſtimable Love in giving thine only Son Jeſus Chriſt to to be unto us both a Sacrifice for Sin, and alſo an Example of Godly Life; Humbly beſeeching thee to grant, that I may now, and on all ſuch Opportunities as this, moſt thankfully commemorate that his Ineſtimable Benefit, and alſo Daily endeavour, by the aſſiſtance of thy Grace, to follow the Bleſſed Steps of his moſt Holy Life, doing all ſuch good Works as thou haſt prepared for me to walk in, through Jeſus Chriſt our Lord. To whom with thee and the Holy Ghoſt, be all Honour and Glory, World without end, *Amen.*

I

Or thus,

I Come, Gracious Lord, in an Humble Obedience to thy Command, to this Sacred Memoral of my Saviour's Love, to preſent unto thee my moſt unfeigned Thanks and Praiſes for my Redemption by his moſt Precious Body and Blood, and to offer up my whole Self, Soul and Body, to be a Reaſonable, Holy and Lively Sacrifice to him who ſo Loved me as to Die for me; Humbly beſeeching thee to accept of this my Bounden Duty and Service, not weiging my Merits but Pardoning my Offences. Neither pray I for my ſelf alone, but for thy whole Church, and more eſpecially for all that here preſent themſelves before thee at this time, to partake of this Holy Sacrament; Grant, O Lord, that both I and they, may be fulfilled with thy Grace and Heavenly Benediction, and obtain Remiſſion of our Sins, and all the other benefit's of our Saviour's Paſſion; that from Praying to thee here, we may hereafter be tranſlated to the Praiſing thee in Heaven, where thou Liveſt and Reigneſt, one God, in adorable Trinity of Perſons, for ever and ever. *Amen.*

[*When the Miniſter begins to read the Sentences at the* Offertory, *prepare your Offering as large as your Condition in the World will allow; and when the Baſon is brought to you, offer it up to God in the Prayer following.*]

O

O God, who haſt Commanded us to do good to the Poor with ſuch things as we have, and haſt Promiſed to accept what we do in this kind as done unto thy ſelf; *Fulfill* I beſeech thee, *thy word unto thy Servant, wherein thou haſt cauſed me to put my Truſt*, and Graciouſly accept what I now Humbly Offer up unto thee, for the uſe of my Poor Brethren, out of the Goods wherewith thou haſt Bleſſed me: And grant, that, evermore *abounding in Thankſgiving*, I may at laſt receive that joyfull Sentence, *Come thou Bleſſed of my Father, Inherit the Kingdom prepared for you from the beginning of the World. Grant this, moſt Merciſull Father*, for Jeſus Chriſt his ſake. *Amen.*

[*Then prepare to joyn with the Miniſter in that excellent Prayer* for the whole State of Chriſts Church; *&c. Which being ended, attend with Reverence to the* Exhortation *following; reflecting, as the time will give you leave, upon the great Benefit of this Holy Sacrament, the neceſſity of a devout Preparation for it, and the great reaſon we have to be thankfull to God and our Saviour for the Redemption of the World, and the opportunity now given you of receiving the Holy Sacrament, and the Bleſſings Seal'd to us therein; all which are admirably, tho' briefly repreſented in that excellent* Exhortation. *To which therefore, be ſure to add your* AMEN.

When

When the Minister Reads as followeth, ye that do truly *&c.* *Ask your Heart these Questions,* viz]

DO I truly and earnestly repent me of my Sins.

Am I in Love and Charity with my Neighbours?

Do I *Heartily* intend to lead a new Life, following the Commandments of God, and walking from henceforth in his Holy Ways?

[*And if your Heart accuse you not, but you are conscious to your self of your true Repentance, unfeigned Charity, and sincere Resolution of new Obedience; then say*]

I Draw near with Faith, *to* take this Holy Sacrament to my Comfort.

[*Then, meekly kneeling upon your knees, joyn with the Minister in making your Humble Confession of your Sins, unto Almighty God; and Receive the* Absolution *Pronounced after it by the Minister, (with the comfortable words of* Christ *and his Apostles that follow after) as the most joyful Message you ever received, not doubting but that, (you truly repenting, and Infeignedly believing his Holy Gospel) God will ratifie and confirm the Act of his own Minister, and according to his Promise, what is thus regularly loosed on Earth, shall be looſed in Heaven.*

In

In an humble Confidence of this, Lift up your Heart, *as the Minister next Exhorts you,* and give Thanks unto our Lord God, *Blessing and Praising his Glorious Name, with all the Host of Heaven, for the Everlasting Consolation and Blessed Hope he hath given us in Jesus Christ; joyning with the Minister (with the most affectionate Gratitude) in those excellent Words of the Church,* viz. It is very Meet, Right, and our bounden Duty, *&c.*

Next, in the lowliest Prostration both of Mind and Body, you are required to profess your Unworthiness of so great a Favour, as the partaking of these Sacred Mysteries, and your humble Reliance on the Mercy of God for your Acceptance, in that admirable Collect, We do not presume, *&c.*

To this follows the Prayer of Consecration, in which, be sure to joyn Affectionately with the Minister; and when he comes to these Words, viz. [may be Partakers of his most blessed Body and Blood.] *say* AMEN.

And when he takes the Bread into his Hand and breaks it, remember how shamefully the Blessed Body of our Lord was torn upon the Cross; and when he takes the Cup into his Hand, remember with what Torment and Ignominy his Sacred Blood was there likewise spilt; and remember further, that it was for your Sins, that he suffer'd all those Bitter and Ignominious Things:

Things: And ſurely this can hardly fail of producing in you a Shame and Sorrow for your Sins, and Hatred of them and Reſolution againſt them, and a devout Extaſie of Love and Gratitude to your gracious Redeemer, ſtedfaſtly reſolving for the future to make him all the Compenſation you can, by a ſincere and univerſal, a conſtant and chearful Obedience.

Your Mind thus affected, employ your Time, whilſt the Miniſter and others are Communicating, in the following Meditation, viz.]

HOW canſt thou remember, O my Soul, the bitter Pains, and inexpreſſible Torments thy Saviour endured on thy account, when he *bore thy Sins in his own Body on the Tree*? Or how canſt thou reflect on that unſpeakable Love wherewith he Loved thee, when he ſubmitted to ſo painfull and ignominious a Death for thy Redemption. How canſt thou remember theſe things without a pious Loathing and Deteſtation of thine own Vileneſs; without an utter Hatred and Abhorrence of thoſe Sins of thine which Condemn'd thy Deareſt Lord and Saviour, (the kindeſt Friend thou ever hadſt) to that Accurſed Death; without an ardent and enflamed Love to thy moſt Gracious Redeemer, who Loved thee to that degree that he thought not his

own

own moſt precious Blood too great a Price for thy Ranſom; without a fixed and unalterable Reſolution to forſake thoſe Sins, which *Crucified the Lord of Life and Glory*, and employ thy ſelf wholly in his Service, who *gave himſelf for thee, that thou mighteſt Live through him*? O the heinous Enormity of Sin, that nothing could expiate its Guilt, but the Blood of the Son of God ſhed upon the Croſs! O the boundleſs Goodneſs and infinite Mercy of God the Father, who in Compaſſion to us miſerable and undone Creatures, was pleaſed *to ſend his only Son* into the World to be *the Propitiation for our Sins!* O the adorable, the inconceivable Love of the Son of God to us vile Sinners, in that he ſhould vouchſafe to undergo this infamous and painful Death, to purchaſe our Pardon, and reconcile us to his Offended Father! —— Moſt merciſull and gracious Lord! Moſt bleſſed and glorious Redeemer! I acknowledge and bewail my own Vileneſs and Unworthineſs, in having ſo many ways Offended ſo Gracious a God: I cannot but Bluſh and be Aſhamed at the apprehenſions I have of my own Baſeneſs: I do earneſtly Repent, and am heartily Sorry for all my Miſdoings: The remembrance of my former Sins is now truly grievous to me, the burden of them is Intolerable: And as I doubt not, but that upon my ſincere Repentance, thou wilt have Mercy upon me,

and

and Forgive me all that is paſt; ſo I am moſt firmly reſolved, by the Aſſiſtance of thy Grace, ever hereafter to ſerve thee in newneſs of Life. Hither therefore I come, to devote my ſelf to thy Service; to liſt my ſelf anew under the great *Captain of my Salvation*; and to conſecrate my ſelf entirely to thine Obedience. Hither I come, to Commemorate the Infinite Love of my Redeemer, and to return him my moſt unfeigned Thanks and Praiſe, ſubmitting my ſelf wholly to his Bleſſed Will and Pleaſure, and reſigning my ſelf up to his Gracious and Wiſe Diſpoſals. Hither I come, to receive the Sacred Pledges of his Love to me, and to make an open and public Profeſſion of my ſincere Love to him, and my Reſolution to perſevere in it to my Life's End. —— Grant, gracious Lord, that in Receiving this Holy Sacrament, I may alſo Receive ſuch meaſures of Grace, as may enable me to perform all my Holy Vows and Reſolutions; ever more and more to rejoyce in the Love of my Redeemer, and teſtify the reality of my Love to him, by *keeping his Commandments*. —— Give me, Deareſt Saviour, ſuch a delicious Taſte and Reliſh of thy wondrous Love, that I may never be able to delight and pleaſe my ſelf in any thing ſo much as in *the Remembrance* of it; but mine *Eyes* may be alway *toward the Lord*, and

I may *hunger and thirst after* thy *Righteousness* till I am perfectly *made partaker of* thy *Divine Nature*, and fitted for a Reception into that High and Holy Place, where *I shall see thee* (not as now, *thro' a Glass darkly*, in these Mysterious Representations, *but*) *Face to Face* and Feast with thee, for ever, in the Pure and Holy Joys of Everlasting Love.

[*The short Prayers following may be used either with, or without the foregoing Meditation as the Time will allow.*]

O Merciful God, grant that the Old *Adam* may be so Buried, that the New Man may be raised up in me. *Amen.*

GRant that all Carnal Affections may Die in me, and that all things belong to the Spirit may live and grow in me. *Amen.*

GRant that I may have Power and Strength to have Victory, and to Triumph against the Devil, the World, and the Flesh. *Amen.*

GRant that I (and all those who by this Sacred Action profess themselves thy Servants) may be endued with Heavenly Vertues, and Everlastingly Rewarded, thro' thy Merc

Mercy, O bleſſed Lord God, who doſt live, and govern all Things, World without End. *Amen.*

[*Where the Number of Communicants is ſo very ſmall that there is not time enough for the uſe of the foregoing* Meditation *and* Prayers, *the following* Ejaculations *may be uſed in their ſtead*]

I Have ſinned: what ſhall I do unto thee, O thou Preſerver of Men?

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who may abide it?

But with the Lord there is Mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well Pleaſed.

Hearken to the cry of his Blood, which ſpeaketh better things than that of *Abel.*

By his Agony and Bloody Sweat, by his Croſs and Paſſion, good Lord deliver me.

O Lamb of God, which taketh away the Sins of the World, grant me thy Peace.

O Lamb of God, which takeſt away the Sins of the World, have Mercy upon me.

[*When the Miniſter approaches you with the Bread, ſay*]

LOrd, I am unworthy that thou ſhouldſt come under my Roof.

But

But thou haſt ſaid, that he that Eateth thy Fleſh, and Drinketh thy Blood, hath Eternal Life.

Behold the Servant of the Lord, be it unto me according to thy Word.

[*When he delivereth you the Bread, with theſe Words,* [The Body of our Lord *Jeſus Chriſt*, which was given for thee, preſerve thy Body and Soul to Everlaſting Life] *ſay audibly* AMEN.

And then, ſoftly with your ſelf, ſay]

GRant, O Lord, that I may take and eat this in remembrance that Chriſt Died for me, and feed on him in my Heart by Faith with Thankſgiving. *Amen.*

[*Before you Eat the Bread, ſay within your ſelf,*]

BY thy Crucified Body, bleſſed *Jeſu*, deliver me from this Body of Death.

[*When you have Eaten the Bread, offer up your Devout* Praiſes *and* Prayers *to God after this manner,*]

I Laud and Magnify thy great and glorious Name, moſt gracious God, for thine infinite Goodneſs, in giving thine only-begotten Son *Jeſus Chriſt*, not only to Die for me, but alſo to be my ſpiritual Food and Refreſhment in this Sacred Ordinance. I Bleſs thee, I Praiſe thee, moſt glorious Redeemer, for thine ineſtimable Love, in vouchſafing to take upon thee Humane

mane Nature, *to teach* me *the way of God in Truth*, and to offer up thy ſelf a Sacrifice for my Sins; *to Die for* mine *Offences*, *and Riſe again for* my Juſtification; to *be made Sin for me, who kneweſt no Sin, that* I *might be the Righteouſneſs of God in* thee. I Rejoyce and Triumph in the Glorious Victory thou haſt obtain'd over Death, and all the Powers of Hell and the Grave, and the aſſured Hope thou haſt given me of a Reſurrection to Immortal Life and Glory. I offer thee my devouteſt Praiſes and Adorations for the Sacred Pledge and Earneſt of that Hope I have now received: I render thee my moſt humble and hearty Thanks for that Aſſurance thou haſt now given me of thy Love and Favour, by ſealing to me in this Sacrament that gracious Covenant by which alone, through thy Merits, I obtain Remiſſion of Sins, and Eternal Life. For this *my Soul doth magnify the Lord, and my Spirit rejoyceth in God my Saviour.* I have nothing to offer thee in return for this adorable Mercy and Loving kindneſs, but my Self, which I therefore humbly preſent unto thee, both Soul and Body, humbly ſubmitting all the Powers of the one, and Faculties of the other, to be wholly order'd and diſpoſed of according to thy Will. *Accept, I beſeech thee,* this *free-will Offering of my Mouth, O Lord; and teach me thy Judgments. Work in me,* O

thou that art *the Giver of every good and perfect Gift, both to will and to do according to thy good Pleaſure:* And grant, O Lord, that my *Love may abound yet more and more* towards thee, *in all Knowledge, and in all Judgment; that I may approve things that are Excellent, and that I may be ſincere and without Offence, being filled with the fruits of Righteouſneſs, which are by thee, O Lord;* that at thy ſecond coming to Judge the World, I may be of the Number of thoſe Bleſſed Souls, who ſhall then *enter into the Joy of their Lord.* Amen.

Or *thus.*

LOrd, *I believe, and am ſure, that thou art the* Chriſt, *the Son of the Living God:* I believe that *thou art the Living Bread which cometh down from Heaven, of* which *if any Man eat, he ſhall Live for ever: And the Bread* which thou *giveſt* me, *is thy Fleſh, which* thou *gaveſt for the Life of the World.* But as thou haſt taught me that *it is the Spirit that quickeneth, the Fleſh profiteth nothing;* ſo give me, I beſeech thee, of that *quickening Spirit;* let that *Word* of thine, which is *Spirit and Life, dwell in me richly in all Wiſdom, teaching and admoniſhing* me ——— *whatſoever I do in word or deed, to do all in thy Name, giving thanks unto God,*

God, and the Father by thee, and ſo ſetting my Affections on things above, where thou ſitteſt at the Right Hand of God, that *when* thou, *who art my Life, ſhall appear,* then may I *alſo appear with* thee *in Glory.* Amen.

[*When the Miniſter draws near to you with the Cup, ſay*]

WHat ſhall I render unto the Lord for all the Benefits he hath done unto me?
I will take the Cup of Salvation, and call upon the Name of the Lord.

Or thus.

LOrd let that Blood of thine, the Sacred Memorial of which I am now about to Receive, *purge* my *Conſcience from dead Works to ſerve the Living God.*

Lord, if thou wilt, thou canſt make me clean.
O touch me, and ſay, *I will, be thou clean.*

[*When the Miniſter delivers you the Cup, with theſe words* [The Blood of our Lord *Jeſus Chriſt* which was ſhed for thee, preſerve thy Body and Soul to Everlaſting Life.] *Anſwer audibly* A M E N. *And then ſay on ſoftly with him,*]

GRant, Lord, that I may Drink this in Remembrance that Chriſt's Blood was ſhed for me, and be Thankfull. *Amen.*

[*When you have reverently drank of the Cup, and returned it to the Miniſter again, ſay*]

I Do remember, Bleſſed Lord, with an Heart full of Gratitude, and humbly devoted to thy Service, thine infinite Love and Kindneſs to me a Wretched Sinner, in *pouring out thy Soul unto Death*, and ſhedding even the laſt Drop of thy moſt precious Blood upon the Croſs for my Redemption. Inſpire me continually, I beſeech thee, with yet higher degrees of Love and Gratitude to thee my gracious Redeemer. Grant, O Lord, that the great things thou haſt done for me, may never depart out of my Mind, but that the remembrance of them may be *dearer to me than thouſands of Gold and Silver. O let my Mouth be* ever *filled with thy Praiſes; that I may Sing of thy Glory and Honour all the day long*; that I may be always *ſhewing forth thy Praiſe*, and *declaring thy marvellous Works that thou haſt done* for my Soul; and *giving Thanks unto the Father* of Mercies, *who raiſed up ſuch a mighty Salvation for us.* Adored be his unſpeakable Love, *who gave his only-*

only-begotten Son to Die for me, *that* I *might Live through* him; *Thanks be to God for* this *his unſpeakable Gift.* Henceforth I will not *Live* unto my Self, but *unto God*; and *the life that I live in the Fleſh, I will live by the Faith of the Son of God, who loved me, and gave himſelf for me.* Behold, O Lord, and graciouſly accept an Heart that humbly Vows and Devotes it ſelf entirely and ſolely to thine Obedience, and deſires to delight it ſelf in nothing more than in doing thy Bleſſed Will. O thou who art *Yea and Amen, the ſame Yeſterday, and to Day, and for Ever; in whom is no Variableneſs or ſhadow of Turning*, be pleaſed to Communicate to me, ſome ſmall Ray of that Excellence, ſome degree of that Stability. *Eſtabliſh mine Heart in thy Truth, for thy Servant loveth it.* Preſerve me unalterably in thy Love, and ſtrengthen and confirm me in all Goodneſs: That I may be *ſtedfaſt, unmoveable, always abounding in the Work of the Lord*, and *by a patient continuance in Well-doing* may *ſeek for*, and at laſt obtain *Honour, and Glory, and Immortality*, and *Eternal Life.*

Now unto the King Eternal, Immortal, Inviſible, the only Wiſe God, be Honour and Glory, for ever and ever. Amen.

Or thus.

WOrthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.

For he hath waſhed us from our Sins in his Blood, and hath made us Kings and Prieſts unto God; to offer up Spiritual Sacrifices acceptable to God by *Chriſt Jeſus.*

Therefore Bleſſing, Honour, Glory and Power, be to him that ſitteth upon the Throne, and to the Lamb for ever and ever. *Amen.*

I have ſworn and am ſtedfaſtly purpoſed to keep thy Righteous Judgments.

O hold thou up my goings in thy Paths, that my foot-ſteps ſlip not.

Now unto him that is able to keep me from Falling, and to preſent me Faultleſs before the preſence of his Glory with exceeding Joy; to the only Wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, both now and ever. *Amen.*

[*Whilſt the reſt of the Company are Receiving, be ſure to remember that this Sacrament is the great Band of* Union, *by which we are not only United to* Chriſt *our Head, but alſo joyned to each other in the ſtricteſt Bond of Holy Friendſhip, as living* Members

Members of his Myſtical Body, *by partaking all of one Bread, and drinking all of one Cup; according to that of the Apoſtle,* We being many are one Bread, and one Body: For we are all partakers of that one Bread. *And conſequently, it is no ſmall part of our Duty at this time, to ſtir up in our Hearts the moſt Fervent Charity and Sincere Love to our Brethren,* i. e. *the whole Church of Chriſt, and more eſpecially thoſe that now partake with us of this* Holy Sacrament. *At this time therefore, it will be very proper* to Pray for the Peace of Jeruſalem, *the Unity of the Church, and the continuance of that Charity and Brotherly-Love one towards another, (of which we make Profeſſion in this Sacred Ordinance) in ſome ſuch Expreſſions as theſe,*]

"O Bleſſed *Jeſus*, who when thou aſcendeſt up on High gaveſt gifts to Men; "yea, to the Rebellious alſo; renew thy ancient Bounty to the Univerſal Church. Viſit "our Minds, and inſpire us with Heavenly "Grace; *that we may be like-minded, having "the ſame Love, being of one Accord, of one "Mind.* That ſo at laſt there may be but "one Voice alſo: *That we may all ſpeak the "ſame Thing, and that there be no Diviſions "among us: But that we be perfectly joyned together in the ſame Mind, and in the ſame "Judgment. Now the Lord of Peace himſelf "give us Peace always, by all means. Now

" *the God of Patience and Conſolation grant us*
" *to be like-minded one towards another, after*
" *the Example of* Chriſt Jeſus: *That we may*
" *with one Heart and one Mouth glorify God,*
" *even the Father of our Lord* Jeſus Chriſt.
" *And the Lord make us to encreaſe and abound*
" *in Love one towards another and towards all*
" *Men; to the end he may ſtabliſh our Hearts*
" *unblameable in Holineſs before God, even our*
" *Father, at the coming of our Lord Jeſus Chriſt*
" *with all his Saints.* Amen.

[*If the number of Communicants be ſo great, that you have finiſhed theſe Devotions before they have all Received, you may accompany the Miniſter, in the Prayer he uſes when he offers the Cup to others. Or you may ſtand up, and read by your ſelf, out of your* Common-Prayer-Book, *ſome one or more of theſe* Pſalms of Praiſe, *viz.* Pſal. 30. 103, 111, 118, 121, 146, 147, 148. *always concluding this part of your Devotions, with this* Hymn.]

LOrd, now letteſt thou thy Servant depart in Peace; according to thy Word.

For mine Eyes have ſeen thy Salvation.

Which thou haſt prepared before the Face of all People;

To be a light to lighten the *Gentiles*, and to be the glory of thy People *Iſrael*.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

After

[*After all have Communicated, joyn again with the Miniſter, with the livelieſt and moſt raiſed Devotion, in the remaining part of the* Communion Service.

And when the Miniſter has given the Bleſſing, *continue ſtill upon your Knees, and Pray thus, or to this effect,* viz.]

LOrd, I pray thee, that thy Grace may always prevent and follow me, and make me continually be given to all good Works, that I, who cannot do any thing that is good without thee, may by thee be enabled to Live according to thy Will, thro' Jeſus Chriſt our Lord; to whom, for the Mercies this Day received, with the Father, and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

SACRAMENTAL DEVOTIONS To be Used in your CLOSET.

[*When you are got Home from Church, retire into your* Closet, *or some* Private Room, *and offer up your Praises to God, for the Mercies now received, in this Admirable and Seraphic* Hymn.]

I Praise thee, O God, I acknowledge thee to be the Lord.

All the Earth doth Worship thee, the Father Everlasting.

To thee all Angels cry aloud, the Heavens, and all the Powers therein.

To thee the Cherubin and Seraphin continually do cry,

Holy, holy, holy, Lord God of Saboath.

Heaven and Earth are full of the Majesty of thy Glory.

The glorious Company of the Apostles praise thee.

The goodly Fellowship of the Prophets praise thee.

The noble Army of Martyrs praise thee.

The Holy Church throughout all the World doth acknowledge thee.

The Father of an Infinite Majesty:

Thine

Thine honourable, true, and only Son:
Alſo the Holy Ghoſt, the Comforter.
Thou art the King of Glory, O Chriſt.
Thou art the Everlaſting Son of the Father.
When thou tookeſt upon thee to deliver Man, thou didſt not abhor the Virgin's Womb.
When thou hadſt overcome the ſharpneſs of Death, thou didſt open the Kingdom of Heaven to all Believers.
Thou ſitteſt at the Right Hand of God, in the Glory of the Father.
I Believe that thou ſhalt come, to be our Judge.
I therefore pray thee, help thy Servants, whom thou haſt redeemed with thy Precious Blood.
Make them to be numbred with thy Saints, in Glory everlaſting.
O Lord, ſave thy People, and bleſs thine Heritage.
Govern them, and lift them up for ever.
Day by Day, I will magnify thee.
And I will worſhip thy Name, ever World without end.
Vouchſafe, O Lord, to keep me this Day without Sin.
O Lord, have Mercy upon me, have Mercy upon me.

O Lord, let thy Mercy lighten upon me, as my Truſt is in thee.

O Lord, in thee have I truſted, let me never be confounded.

[*Your Thoughts thus warmed with this Excellent and Divine Hymn, kneel down and continue your Devotions in that Incomparable* Thankſgiving, *Compoſed by the Author of* The Whole Duty of Man, *which followeth, viz.*]

O Thou Fountain of all Goodneſs, from whom every good and perfect Gift cometh, and to whom all Honour and Glory ſhould be returned, I deſire with the moſt fervent and enflam'd Affections of a gratefull Heart, to bleſs and praiſe thee for thoſe ineſtimable Mercies thou haſt vouchſafed me. Lord, what is Man that thou ſhouldeſt ſo regard him, as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the worſt of Men, that I ſhould have any part in this Atonement, who have ſo often deſpiſed him and his Sufferings? O the height and depth of this Mercy of thine, that art pleaſed to admit me to the renewing of that Covenant with thee, which I have ſo often, and ſo perverſely Broken! That I, who am not worthy of that Daily Bread which ſuſtains the Body, ſhould be made partaker of this Bread of Life, which nouriſheth the Soul, and that the God

of

of all Purity ſhould vouchſafe to Unite himſelf to ſo polluted a Wretch! O my God, ſuffer me no more, I beſeech thee, to turn thy Grace into Wantonneſs, to make thy Mercy an occaſion of Security, but let this unſpeakable Love of thine conſtrain me to Obedience, that ſince my Bleſſed Lord hath Died for me, I may no longer Live unto my ſelf but unto him. O Lord, there is no Concord between Chriſt and *Belial*, therefore ſince he hath now been pleaſed to enter into my Heart, O let me never permit any Luſt to chaſe him thence, but let him that hath ſo dearly Bought me, ſtill keep Poſſeſſion of me, and let nothing ever take me out of his Hand. To this end, be thou graciouſly pleaſed to Watch over me, and Defend me from all aſſaults of my Spiritual Enemies; but eſpecially deliver me from my Self, from the Treachery of my own Heart, which is too willing to yield it ſelf a Prey. And where thou ſeeſt I am by Nature or Cuſtom moſt Weak, there do thou, I beſeech thee, magnify thy Power in my Preſervation. [*Here mention thy moſt dangerous Temptations.*] And, Lord, let my Saviour's ſufferings for my Sins, and the Vows I have now made againſt them never depart from my Mind; but let the Remembrance of the one enable me to Perform the other, that I may never make Truce with thoſe Luſts which nailed his Hands, pierced his Side,

Side, and made his Soul heavy to Death: But that having now anew Liſted my ſelf under his Banner, I may Fight manfully, and follow the Captain of my Salvation, even thro' a Sea of Blood. Lord, lift up my Hands that hang down, and my feeble Knees that I faint not in this Warfare: O be thou my Strength, who am not able of my ſelf to ſtruggle with the ſlighteſt Temptations. How often have I turned my Back in the day of Battel? How many of theſe Sacramental Vows have I violated? And, Lord, I have ſtill the ſame inconſtant deceitful Heart to betray me to the breach of this. O thou who art *Yea* and *Amen*, in whom there is no ſhadow of Change, Communicate to me, I beſeech thee, ſuch a ſtability of Mind, that I may no more thus ſtart aſide like a broken Bow; but that having my Heart whole with thee, I may continue ſtedfaſt in thy Covenant, that not one good Purpoſe which thy Spirit hath raiſed in me this Day may vaniſh, as ſo many have formerly done, but that they may bring forth Fruit unto Life Eternal. Grant this, O Merciful Father, through the Merits and Mediation of my Crucified Saviour. *Amen.*

[*To this you may add, if you have Leiſure*, The General Interceſſion, *which you have in your* Thurſday Morning's Devotions, pag. 91. *And uſe*

use the same Concluding Prayers as are before prescribed for Morning and Evening *every Day.* pag. 10.]

A MORNING PRAYER.

GReat and Glorious Lord God, who tho' thou *Dwellest on High*, in that Light to which no Mortal Eye can approach, yet *Humblest thy self to behold the things that are in Heaven, and in the Earth*; Look down, I beseech thee, in much Pity and Compassion on me thine unworthy Servant, who here Prostrate my self before thee, Lamenting and Bewailing my manifold Sins and Wickedness, which I from time to time most grievously have committed by thought, word, and deed against thy Divine Majesty; provoking most justly thy Wrath and Indignation against me. I confess, O Lord, with Shame and Confusion of Face, that *I have Sinned against thee, and am no more worthy to be called thy Son*, or thy Servant. I have neither done that which thou commandest, nor avoided that which thou forbiddest; and neither thy Judgments have Driven, nor thy Mercies

Mercies led me to Repentance, but I have gone on, againſt all thy Wiſe and Gracious Methods to reclaim me, in a continued Courſe of Sin and Rebellion againſt thee; ſo that *if thou Lord, ſhouldeſt be extreme to mark what I have done amiſs*, I could expect nothing but thy juſt Vengeance in my Eternal Damnation. *But to thee*, O Lord God, *belongeth Mercy and Forgiveneſs, tho' I have Rebelled againſt thee: O remember not my Sins and Offences, but according to thy Mercy think thou upon me, O Lord for thy Goodneſs.* "Look upon me in thy Son, my Bleſſed Sa- "viour, and for the Merits of his Sufferings "Pardon all my Sins: For the ſake of him "who hath done nothing amiſs, be reconciled "to me, who have done nothing well. Vouch- ſafe Gracious Lord, to waſh away the Guilt of my Sins in his Blood, and Subdue the Power of them by his Grace, and ſo Renew and Puriſy my Heart that I may become *a New Creature*, utterly forſaking every Evil way, and living in a Conſtant, Sincere, univerſal Obedience to thee all the reſt of my Days. Work in me, I beſeech thee both to will and to do according to thy good Pleaſure, and ſo Stabliſh me with thy Grace, that no Temptation of the World, the Devil, or my own Fleſh may ever draw me to offend thee; and So prevent me, O Lord, in all my doings with thy moſt Gracious Favour,

and

and further me with thy continual help, that in all that I do, I may Glorify thee, denying all ungodlineſs and worldly luſt, and *Living Soberly, Righteouſly and Godly in this preſent* World, in a comfortable expectation *of the Bleſſed hope and the Glorious appearance of the Great God and our Saviour* Jeſus Chriſt. Neither Pray I for my ſelf alone, but for the whole State of Chriſt's Church militant here on Earth. Enlarge its Borders, by the Converſion of all *Jews*, *Turks*, *Infidels* and *Hereticks*, to thy moſt Holy Faith; and Heal it's Lamentable Diviſions, by Uniting all thoſe that profeſs the Name of Chriſt to thee by Purity and Holineſs, and to each other by Brotherly-Love and Charity. In a more eſpecial manner I moſt Humbly beſeech thee, O Lord, to be merciſull to that Particular Church, thy Providence has Eſtabliſhed in this Sinful Nation to which I belong. *Ariſe, O Lord, and ſtir up thy ſtrength, and come and help:* Be thou her *ſure defence* againſt the Malice and Power of her Enemies, who *are many, and bear a Tyrannous hate againſt her.* To this end be thou pleaſed to Rule the Heart and ſtrengthen the Hands of our Moſt Gracious Soveraign Queen ANNE, and ſo guide, direct, and aſſiſt her in that great Work to which thou haſt appointed her, that ſhe may neither want Will nor Power to Puniſh Wickedneſs and Vice, and

to

to maintain thy true Religion Eſtabliſhed amongſt us. Bleſs with the gifts and graces of thy Holy Spirit, the Miniſters of thy Holy Word and Sacraments, and grant that they may ſo *take heed to themſelves and to their Doctrine, that they may both ſave themſelves and thoſe that hear them.* Bleſs the Lords of the Council, and all the Nobility, the Magiſtrates, the Gentry and Commonalty of the Realm, and grant that all of them in their ſeveral Stations may diligently endeavour to perform their reſpective Duties, to thy Glory, the benefit of the Nation in General, and the Everlaſting Salvation of their own Immortal Souls. Bleſs all thoſe who by reaſon of their nearneſs in Blood, or the Endearments of their favours and kindneſs, are juſtly dear to me; and forgive all mine Enemies, Perſecutours and Slanderers, and Turn their Hearts. And I moſt Humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all thoſe, who in this Tranſitory Life, are in Need, Sickneſs, or any other Adverſity, giving them Patience under all their Sufferings, and in thy good time an happy Iſſue and Deliverance out of them.

And leaſt my unthankfulneſs for Mercies already receive ſhould hinder the Efficacy of theſe my Prayers and Supplications for my ſelf or others, I render to thee, O Father of Mercies,

my

my unfeigned Thankſgivings for all thy Goodneſs to me, and to all Men: For my Creation, continual Preſervation, for all the Bleſſings of this Life, and for the Glorious hopes thou haſt given me of another, through the Merits and Mediation of thy Son my Saviour, who out of his Ineſtimable Love to Mankind was pleaſed to Offer up himſelf upon the Croſs for our Redemption. For theſe and all thy other Mercies and Bleſſings *my Soul doth magnify thee Lord*, and *all that is within me Praiſe his Holy Name*. More Particularly at this time, I adore thy goodneſs in that thou haſt Preſerved me from all the perils and dangers of the Night paſt, and ſafely brought me to the beginning of another Day. Defend me, I moſt Humbly beſeech thee, in the ſame with thy Mighty Power, and grant that this Day I fall into no Sin, neither run into any kind of danger, but that all my doings may be order'd by thy Governance to do always that is Righteous in thy Sight. Aſſiſt and Direct me in the buſineſs of my Vocation, and *Proſper the Work of my Hands upon me*. Make me *ſo* diligent in my Calling as to be watchfull alſo againſt Temptations; that I may never be ſo Inſnared with the things of this World, but that *my Affections* may ſtill be *ſet on things above*, and all my Love *may be to be Rich towards God*. Grant, this and whatſoever elſe,

elſe, O Lord, thou knoweſt, in thine Infinite wiſdom, to be moſt meet and convenient for me, thro' *Jeſus Chriſt* our Lord. *Amen.*

[*Conclude your Prayers as before Directed in* Monday Morning's Devotions: *And ſo likewiſe at Night.*]

EVENING PRAYER.

MOſt Holy Lord God, *who art of Purer Eyes than to behold Evil, and canſt not look on Iniquity* with the leaſt approbation, and yet deſpiſeſt not the Prayers of penitent Sinners when they turn unto thee with all their Hearts; Have Mercy upon me; have Mercy upon me, I moſt Humbly beſeech thee *after thy great goodneſs, and according to the Multitude of thy Mercies do away mine Offences.* I acknowledge, O Lord, with Shame and Sorrow and Contrition of Heart; that I have erred and ſtrayed from thy Ways like a loſt Sheep; I have left undone

* *Here Mention your Sins of Omiſſion.*

thoſe things which I ought to have done; * —— And I have done thoſe things which I ought not to have done: † —— And there is no Health in me. But thou, O Lord

† *Here*

Lord God, have Mercy upon me a miſerable Sinner. Spare thou me, O God, who confeſs my Faults, and for thy Son our Lord Jeſus Chriſt's ſake, forgive me all that is paſt; And grant, O moſt Mercifull Father for the ſame Jeſus Chriſt's ſake, that I may hereafter Live a Godly, Righteous, and Sober Life, to the Glory of thy Holy Name. To this end, be thou graciouſly pleaſed to " Inlighten my mind that " I may know thee, and let me not be Barren " or Unfruitfull in that Knowledge; Lord, " work in my Heart a true Faith, a Purifying " Hope, and an unfeigned Love towards thee; " give me a full Truſt on thee, Zeal for thee, " Reverence of all things that relate to thee; " make me Fearful to offend thee, Thankful " for thy Mercies, Humble under thy Cor- " rections, Devout in thy Service, Sorrowfull " for my Sins; and grant that in all things I " may behave my ſelf ſo, as befits a Creature " to his Creatour, a Servant to his Lord. " Enable me likewiſe to perform that Duty I " owe unto my ſelf; give me that Meekneſs, " Humility and Contentedneſs whereby I may " always poſſeſs my Soul in Patience and " Thankfulneſs; make me Diligent in all my " Duties, Watchful againſt all Temptations, " Perfectly Pure and Temperate, and ſo mo-

Mention your Sins of Commiſſion.

" derate

" derate in my moſt lawful Enjoyments, that
" they may never become a Snare to me.
" Make me alſo, O Lord, to be ſo affected
" towards my Neighbour, that I may never
" Tranſgreſs that Royal Law of thine, of
" Loving him as my ſelf; grant me exactly to
" perform all Acts of Juſtice, yielding to all
" whatſoever by any kind of right becomes
" their due; and give me ſuch Bowels of
" Mercy and Compaſſion, that I may never
" fail to do all Acts of Charity to all Men,
" whether Friends or Enemies, according to
" thy Command and Example. Finally, I
" beſeech thee, O Lord, to Sanctifie me through-
" out, and grant to me the continued Aſſiſt-
ance of thy Holy Spirit, enabling me to think
and do always ſuch things as be Rightfull, that
I who cannot do any thing that is good without
thee, may by thee be enabled to Live according
to thy Will. With me, be Mercifull to all ſorts
and conditions, and *let thy way be known upon
Earth, thy ſaving Health among all Nations.*
Let the Glorious Light of thy Goſpel ſo Shine
out in all Parts of the Earth, *that all the ends of
the World may Remember themſelves and be turn-
ed to thee their God.* And for all thoſe that pro-
feſs the Name of Chriſt, grant, O Lord, that
their *Converſation may be ſuch as becometh the
Goſpel*, that the Glorious Name of our Redeemer
may

may no longer be Blaſphemed amongſt the Heathens through us. Be gracious to that Part of thy Church which is Planted in this Nation; Eſtabliſh it in Peace and Safety, let no deſigns formed againſt it Proſper: Heal all our Breaches, and take away all our Unchriſtian Diviſions, that we may *with one Mind, and one Mouth Glorify thee our God.* Shower the Choiceſt of thy Bleſſings upon the Head and Heart of thine Anointed Servant, and our Gracious Soveraign Queen ANNE; Let her Reign be long and Proſperous. Let her *Enemies be Cloathed with Shame, but upon* her *ſelf, let* her *Crown Flouriſh.* Direct all her Counſels and Endeavours, to thy Glory, and the Welfare of her People; and give to all her Subjects Grace to Obey her chearfully and willingly for Conſcience Sake, that neither their Sinful Paſſions, nor their Private Intereſt may ever diſappoint her Cares for the Publick Good: And ſo Bleſs her, and together with her the Princeſs SOPHIA, and the whole Royal Family, that they all ever truſting in thy goodneſs, protected by thy Power, and Crowned with thy Gracious and endleſs Favour, may continue before thee in Health, Peace, Joy and Honour, a long and happy Life upon Earth, and after Death obtain everlaſting Life and Glory in the Kingdom of Heaven. Send down upon all Biſhops and Curates, and all Congregations

gations committed to their Charge the healthful Spirit of thy Grace, and that they may truly Pleaſe thee, pour upon them the continual dew of thy Bleſſing. Bleſs all orders and degrees of Men amongſt us, from the Higheſt to the Loweſt, that all of them in their ſeveral Stations and Callings, may truly endeavour to promote thy Glory and Honour by a careful and conſcientious diſcharge of their reſpective Duties. And have Mercy, O Lord, on all that are in Affliction, adminiſtring to every one of them according to their ſeveral Neceſſities. Send thy Bleſſing alſo upon all my Friends, Relations and Benefactours; and Pardon all thoſe that have either done or wiſh'd me any Evil, and work both in them and me all that good that may any ways recommend us to thy Love and Favour. With theſe my Prayers and Supplications, accept alſo, moſt merciful Father, my unfeigned Praiſes and Adorations for all thy Mercies and Favours from time to time moſt graciouſly Vouchſafed unto me. I praiſe thee gracious Lord for that liberal Portion of Temporal Bleſſings thou art pleaſed to afford me, tho' I have too frequently Abuſed them, and moſt unthankfully made them occaſions of Sin. I bleſs and magnify thy Sacred Name for the riches of thy Goodneſs and Long-ſuffering in ſtill continuing to me the offers of Grace and Life in thy Son, notwithſtanding all my

my Contempts and Deſpiſings of ſo ineſtimable a Favour. And more particularly I render thee the humbleſt Tribute of my Thanks and Praiſe, for thy Goodneſs and Loving-kindneſs in my Preſervation from all the dangers of the Day paſt; in that thou haſt not cut me off in the act of thoſe Sins which I have this day committed, but haſt ſpared and preſerved me according to the greatneſs of thy Mercy. Lord, make me ſo truly Thankful to thee for theſe and all other thy Mercies, that I may not only offer thee the Fruit of my Lips, but the Obedience of my Life, that ſo theſe Bleſſings here, may be an Earneſt of thoſe richer Bleſſings thou haſt prepared for thoſe that Love thee. And vouchſafe, O moſt merciful Lord, to receive me into the ſame Fatherly Protection for this Night following. Lighten my darkneſs, I beſeech thee O Lord, and by thy great Mercy defend me from all the Perils and Dangers, the Terrours and Illuſions of the Night; let no Evil happen unto me, nor any Plague come near my Dwelling: That my Sleep may be ſweet, and my Reſt refreſhing. And, Lord, raiſe me up again in the Morning with an Heart truly thankful to thee for thy kind and gracious Providence over me, and unalterably reſolved to yield a conſtant, ſincere and univerſal Obedience to thy Holy and Righteous Will. O Lord hear me, and *let* theſe *my Prayers* and Praiſes *be ſet forth*

in thy Sight as the Incenſe, and let the lifting up of mine Hands be accepted *as an Evening Sacrifice.* O Lord, *fulfill all my Petitions,* both for my ſelf and for all Men. Grant this for Jeſus Chriſt his Sake. *Amen.*

[*When you are laid in your Bed, and are compoſing your ſelf for Sleep, ſay*]

I Will lay me down in Peace, and take my Reſt; for it is thou, Lord, only that makeſt me to dwell in Safety.

Into thy Hands I commend my Spirit; for thou haſt redeemed me, O Lord, thou God of Truth.

THE END.

24 OC 62

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